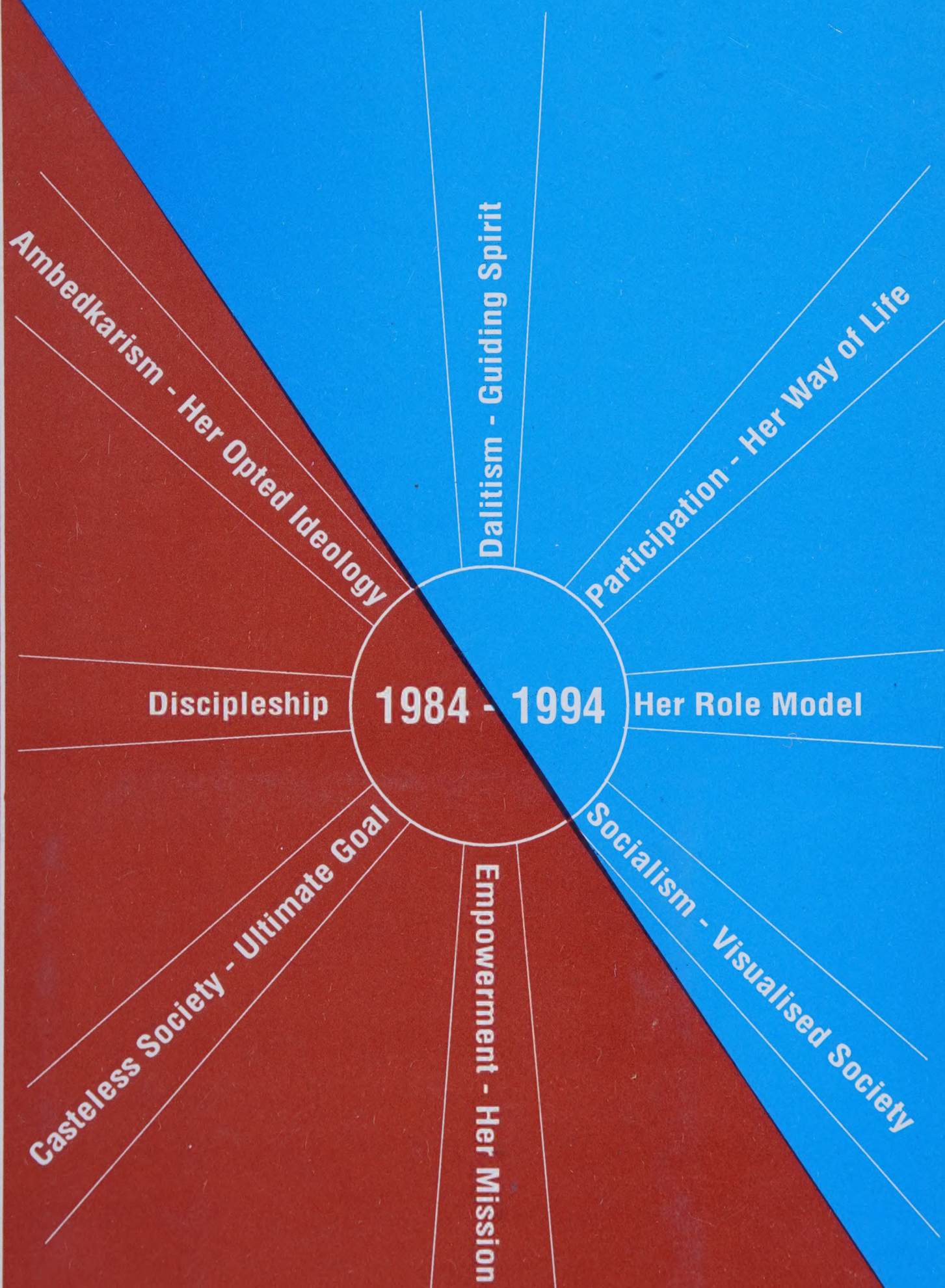


A Decade With People



REDS

Shanthinagar S S Puram P O Tumkur - 572 102 Karnataka

Dalit - A Casteless People

The Vibrations of the earth fill them
 The Cosmic spirit is their life line
 The spirits of their dead never die
 The ancestors live with them eternally

A people who never sought dominance
 A people of the symmetrical social order
 Strong in their Community Identity
 Communing and Sharing-their value base

Womanhood - they worship and venerate
 Inclusiveness - opens them to all
 Resilience - the strength that marks them
 Harmony with nature - the source of energy

A people who never sought to exploit
 A people who never tried to rule
 A people who never oppressed
 A casteless people who bear the yoke of caste

Community Health Cell

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BANGALORE - 560 034.

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A Decade With People



1984 - 1994

REDS

Shanthinagar, S S Puram P O
Tumkur 572 102
Karnataka

Published by
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Rural Education for Development Society
REDS Road, Shantinagar
S.S. Puram P.O.
Tumkur 572 102



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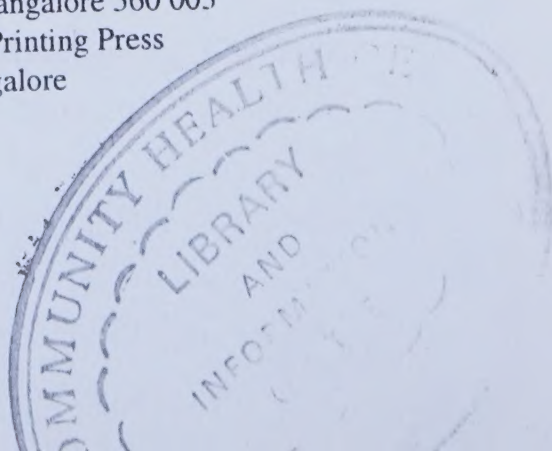


Table of Contents

| | |
|----------------|---|
| Foreword | V |
|----------------|---|

CHAPTER 1

| | |
|---------------------|---|
| ○ Methodology | 3 |
|---------------------|---|

CHAPTER 2

| | |
|--|----|
| ○ Organisational Profile and Development Inputs by REDS over the Period 1984-95 | 13 |
|--|----|

CHAPTER 3

| | |
|---|----|
| ○ Data Tabulation of the Impact Study | 21 |
|---|----|

CHAPTER 4

| | |
|---|----|
| ○ Impact Analysis of REDS 1984-94 | 33 |
|---|----|

CHAPTER 5

| | |
|--|----|
| ○ Qualitative Dimensions of Impact 1984-95 | 49 |
|--|----|

CHAPTER 6

| | |
|--|----|
| ○ Some General Observations Based on the Study Data — Reference for Future Perspective | 93 |
|--|----|

ANNEXURES

| | |
|--------------------------------------|-----|
| ○ Staff Structure and Policies | 97 |
| ○ Resource Utilisation | 118 |

To The Readers,

REDS began her journey in the district of Tumkur on 10 January, 1984. With her consistent involvement with the poor, dalit and women the growth process has been mutual both for herself and people. REDS with her attitude of discipleship could strengthen and nourish the sustaining capacity to struggle and the spirit of living for a cause come what may has taken her forward and helped her to reach where she is today.

At the end of her 10 years journey among the poor and the dalits in the district she felt the need to look back and assess her involvement in the past, present and in the future. As a result we could bring out this Impact Study Report.

10 years experience in REDS has taken us to a new way of life i.e., a life with our dalit sisters and brothers. Now REDS has found her new identity and role to strengthen and support the dalit cause and play a vital facilitative role in bringing Dalitism alive in the lives of dalits.

REDS with her people's front called Dalit Jagruthi Samithi has decided to declare the year 2000 A D as "Ambedkar Yuga". A new era for dalits where there will be social equality and everyone will enjoy social justice, peace and harmony.

To bring Ambedkar Yuga REDS has started playing an active lobbying role with local people, groups, communities, government and funding partners. She is also networking with other Dalit Federations both in the South and in the North. She is advocating Ambedkar's philosophy which has come to be the core of REDS life.

At this juncture we thank Mr. Mohanraj for his contribution whole heartedly for his consistent support extended to us as an external facilitator in going through this process with our people. It was a participatory process and took us nearly one year and a half. People from the field and REDS staff formed the study team along with Mr. Mohanraj. The whole process was designed in such a way that it helped us to go through the inward journey and identify ourselves, appreciate and alter our way of life.

We hope that this book will serve as a model for many organisations for self assessment and constant futuristic reflections.

Jyothiraj
Director

Foreword

A little over a decade ago, a young couple Jyothi and Raj moved into Tumkur with a developmental vision and determination. The mustard seed took roots in the form of Rural Education for Development Society and it grew. It spread its branches. The identity of a 'movement for the liberation and development of dalits in the Tumkur region' emerged.

What really happened was much beyond the simplicity of the above lines.

The process was one of ups and downs, success and failures. But as the years passed, the process got patterned. The forward and backward happenings synchronised with a growth plan. The Dalits in the region who were the matter of concern — became concerned about themselves. The main roads of Tumkur vibrated when thousands of Dalits marched together in solidarity and strength for the first time. The air echoed the drum beats of Dalits. Each step was towards liberation. Each beat was towards establishment of every dalit in the region.

This study is an attempt to understand the process that accompanied the time span of 10 years. An effort by the organisation which pioneered the process to take a look at the long and difficult journey that it had undertaken over the past decade. Also to take stock of the arrival in 10 years so that the journey onwards can be planned.

The uniqueness about the exercise was its participatory form. Right from the stage of conceiving the proposition for an impact study of 10 years of REDS, the entire process of designing, data collection and understanding of the data was undertaken by the REDS team in collaboration with the community at different levels.

What does this study propose to contribute to? To the team which planned, implemented and concluded the study, the purpose is dual. One, for the Dalit movement in Tumkur to

reinforce itself through yet another action — reflection process in the form of this study. Two, to be a motivational and demonstrative form for any other process of liberation and development in any other part of the universe, where, with time and change, situations of injustice, denial of rights and dehumanisation continue in their multidimensional propositions.

This study is a step, like the step that was taken in the main roads of Tumkur, towards the liberation of dalits, a drum beat that filled the skies announcing the strength and solidarity of the Dalits.

Bangalore

Mohanraj
Development Consultant

CHAPTER 1

Methodology

CHAPTER 1

Methodology

The Backdrop of the Impact Study



EDS has been involved with the communities since 1984. The developmental direction and the activities have been subjected to an authentic action - reflection process. Changes have been made and modifications incorporated as found necessary, to revalidate the developmental vision and to establish effectiveness of action towards the vision.

On completion of 10 years of REDS, it was decided to analyse and understand this developmental process of the past 10 years.

The Objectives of the Study

- a) To assess the developmental impact in the communities of concern, due to the involvement of REDS over the past 10 years
- b) To understand and analyse the interlinkages of input-output which have contributed to the impact

The Design of the Format for Data Collection

It was decided to utilise a format for data collection. The format was used even as an indicator for the working relationship between REDS and the communities. The

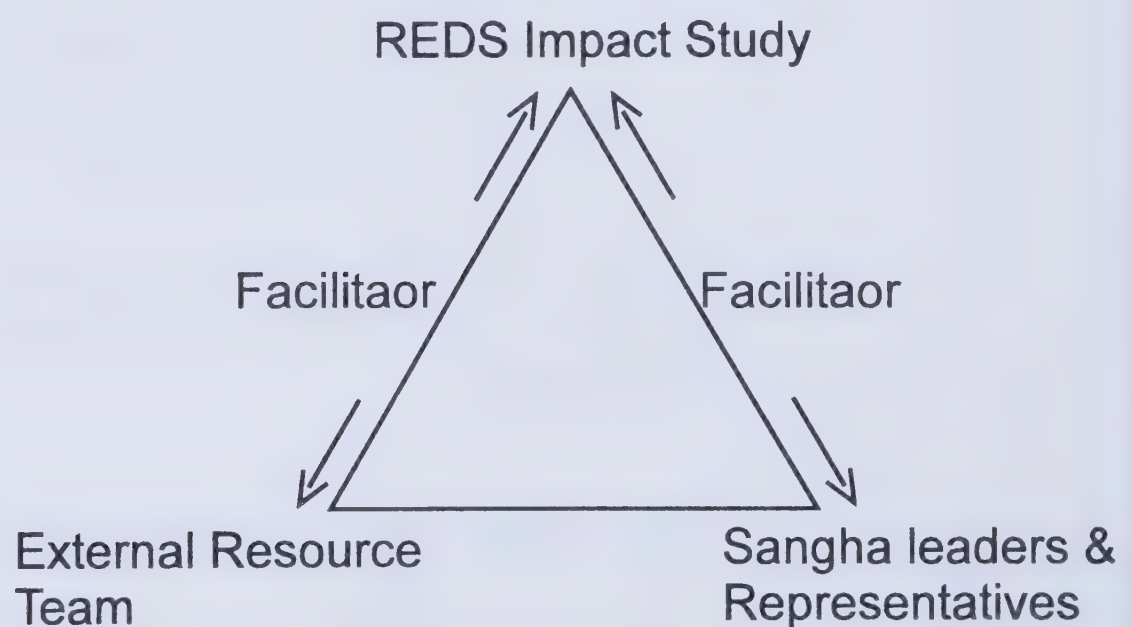
format was based on four major areas of developmental direction.

- Community organisation for the process of empowerment and the power for participation
- Skill and infrastructure for economic development
- Education and accessibility to information and knowledge
- Appropriation in area of health

(Ref: The layout of the format)

iv) The Participatory Process of the Study

The study was designed, planned and implemented as a participatory process. The process framework is as follows:



The participatory process was initiated with the formation of the REDS Impact Study Team (RIST). The team consisted of following individuals.

- | | |
|--------------|-------------------|
| 01. Xavier | 06. Kamaraj |
| 02. Mangala | 07. Marirangaiah |
| 03. Thippesh | 08. Narasimhaiah |
| 04. Sridevi | 09. Ranganathappa |
| 05. Sriram | 10. Rangamma |
| | 11. Kadarappa |

The second stage was the decision on an external facilitation. After a process of interaction, the team decided to utilise the services of Mr R Mohanraj, a development consultant as its facilitator. The team and the facilitator subsequently underwent the exercise of defining the roles and responsibilities. The defined roles were as follows:

Responsibilities of RIST

- To internalise the different sections of the format and its inter-relatedness to the objective of the study
- To use the questionnaire format in villages and collect information. To record the information collected
- To tabulate the data collected
- To arrive at the draft analysis of impact

Responsibilities of the Facilitator

- To help RIST internalise the questionnaire format and understand the inter-relatedness of the various sections
- To assist RIST develop a suitable methodology for using the questionnaire in the villages
- To establish a process of data confirmation and cross checking with sangha leaders and representatives
- To assist RIST in data tabulation, analysis of the data and formulation of draft analysis of impact
- To assist RIST with validation of the impact analysis through an external resource team

v) The Equation for Impact Assessment

The process equation adopted for impact assessment was as follows:

Status of situations
in communities in
1994 (S1)

Status of situations
in communities in
1984 (S2)

Impact
Assessment
(I)

Developmental inputs by REDS
during 1984-1994 (D)

The process equation is based on input, output and input

$$\frac{S1-S2 \text{ (Output)}}{D} = \text{Impact (I)}$$

vi) Variables adopted for Data Sampling

For data collection, the methodology adopted was sampling. 45 villages were taken for sampling. The variables used as reference for sampling are as follows:

- Years of involvement of the respective sangha with REDS. The criteria adopted was those sanghas which are 3 years +
- Geographical location with respect to Tumkur, Sira and Koratagere Taluks.
- Composition of men and women in sanghas
- The geo-political context of the community

vii) Processing of the Data

The data collected from the villages through the questionnaire was processed as follows:

- The frame work of the format (Ref: annexure) was magnified in size and transferred into a wall chart
- RIST members then transferred the quantitative indication on each item of the questionnaire into this chart

Eg: Number of bicycles. The figures from all the questionnaires were entered

The process led to the transferring of data from individual format into a single format

- The totals under each grading were transferred to the frame work. Eg. Status of leadership for self reliance in sanghas. 25% - 10, 50% - 20, 75% - 11

- The above data was then converted into percentage figures. Eg. self reliance of the sangha in conducting meetings.

| | | | |
|--------------|----|----|----|
| | 25 | 50 | 75 |
| Number Total | 10 | 10 | 10 |

- The percentage figure on each item was finalised as the Indicative Final Figure (IFF) of the respective item:

Eg.: self reliance of sangha in conducting meeting:

The status of impact is 33.33 (25%), 33.33 (50%) and 33.33 (75%)

- For the following items, a different reference for the IFF was used

Eg. Housing and Home
 sites, cycles - Number of households
 motorcycles, loans
 land
 Employment
 opportunities - Number of individuals

viii) Qualitative Measurables

RIST also developed the following set of qualitative measurables for the impact analysis

| Item | Quantitative | Qualitative measurable |
|------------|--------------|--|
| Meetings | 25 | Regular/routine/periodic/Need based/issue related/Long term perspectives/consistency |
| | 50 | |
| | 75 | |
| Knowledge | 25 | Access to information |
| | 50 | Assimilation of information |
| | 75 | Motivation for action |
| Leadership | 25 | Group maintenance |
| | 50 | Self reliance of group |
| | 75 | Issue, conflict, consistency |

| | | | |
|------------------------|----|-----------------------------------|--------------|
| Courage | 25 | Individual | |
| | 50 | Group of individuals | |
| | 75 | Organisation (sangha) | |
| Speaking ability | 25 | Communicate | |
| | 50 | Contextualise, debate, argue | |
| | 75 | Conceptualise, negotiate, bargain | |
| Conduct meetings | 25 | Agenda Maintenance | |
| | 50 | Issue management | |
| | 75 | Perspectives | |
| Knowledge of law | 25 | Information | |
| | 50 | Application | - Curative |
| | 75 | Appropriation | - Preventive |
| Equal status for women | 25 | Marriage/Home/Family | |
| | 50 | Community | |
| | 75 | Village | |
| Knowledge about health | 25 | Information | Personal |
| | 50 | Use curative | Family |
| | 75 | Use Preventive | Community |

ix) Reconciliation of Data in Process

While processing the data, the dispute on data and/or its IFF was reconciled through following procedures:

- Option 1: Review and confirmation by RIST, subjected to reconfirmation by the sangha representatives and leaders
- Option 2: Comparison with and reference to documents in REDS

x) Methodology for the Impact Analysis of IFF

For the impact analysis of the IFF, the methodology adopted was as follows:

- As the guideline for analysis, RIST did the preliminary exercise of chapterising. Chapter headings for impact analysis were discussed and finalised

- Under each chapter heading two types of cross references and comparisons were done

One - Direct cross reference and comparison of figures
Eg., figure in 84 Vs. figure in 94

Two - Co-related cross reference and comparison of figures

Eg., Compare the savings potential – instance of bonded labour – compare accessibility to news/information with employment status

xi) Validation of the Study

This impact study was subjected to a validation exercise. The validation was done in the following manner:

- The draft report of the exercise was reviewed and analysed by the team in REDS which undertook the study exercise. Errors in figures were corrected. Data of disputes such as graduates in communities, number of sangha membership and land ownership acquired through REDS sanghas were reworked and re-entered.
- The draft report was shared with individuals and groups who have been associates of REDS over past years. Opinions, suggestions and critique received were taken to the final validation exercise
- The final validation was done by the REDS study team assisted by the external facilitators. The facilitators were:
 - **Rev. Mohan Larbeer**
Director, Social Action
The Tamilnadu Theological Seminary
Arasaradi, MADURAI
Tamil Nadu
 - **Mr. Paul Diwakar**
Coordinator
Dalit Action for Research and Coordination (DARC) a
Facilitation and Coordination forum for agricultural
Unionisation and Dalit movement promotion in Andhra Pradesh

- **Mr. Chennaiah**

Coordinator

SAHANIVASA

a developmental initiative in Chittore involved in Dalit organisation and development, with focus on land ownership and agricultural productivity by dalits

The study was officially completed on July 3, 1995 with the above validation process

xii) Sources for Reference Data - 1985

- Government and other published figures such as literacy rate
- Base line survey data of REDS
- Data/estimation by RIST

References

01. Participatory research and evaluation
- Tandon and Fernandes
02. Evaluating social development projects
- Marsdon, Oakley, Pratt
03. People in Development - John Staley
04. Research methodologies in social sciences
- R K Sharma & R N Sharma
05. Threshold of motivation - S K Chakravarthy
06. Human Resource Development, Conceptual analysis & strategies - R Jayagopal
07. Reserach methodology, methods and techniques
- C R Kothari

CHAPTER 2

Organisational Profile and Developmental Inputs by REDS Over the Period 1984-94

CHAPTER 2

Organisational Profile and Developmental Inputs by REDS over the Period 1984-94

a) Inputs Through Training



EDS has provided the following educational and awareness inputs through training to the people in the communities.

i) Base inputs on understanding and analysis of the structure and society

During the period of 10 years, 14,028 persons from the communities have been provided inputs on analysis of structure/society, motivation for action towards transformation and skills to participate in the process. This is the case input by REDS.

ii) Specific skills through training

The people in the communities have been given skills in specific areas as a support for their participation in the mission for transformation. The data is as follows:

| Training | No. of individuals who acquired skills | Percentage |
|---|--|------------|
| Economic understanding and development | 128 | 4.40 |
| Concerns related to womens organisation | 816 | 28.10 |
| Legal literacy for base level application of law and its provisions | 951 | 32.75 |
| Skills in cultural action | 475 | 16.36 |
| Health inputs | 533 | 18.36 |

b) Development Programmes

i) Balawadis

The programme had dual objectives. The direct objective of child care and protection of childhood. The indirect objective was, organisation of dalit women in the villages through the activities related to the Balawadi programme.

During the period 87-94 REDS provided and protected childhood opportunities for children in villages through a balawadi programme. The programme provided the health safety net through child health and nutrition to 3200 children in the villages. These children had the right for their childhood and also the opportunity for pre-school.

The programme had dual objectives. The direct objective of child care and protection of childhood. The indirect objective was, organisation of dalit women in the villages through the activities related to the Balawadi programme.

ii) Adult Education Centres

During the period 1986-1989, adult education centres were established in the villages. This was done with the objective of setting its base line for the awareness creation and peoples organisation process. The programme enabled an educational input to 2100 individuals from the dalit communities. The activity helped to increase the literacy levels among the dalit communities. It also served the purpose of having a foundation for organisation and mobilisation of the people.

c) Sangha Identity

REDS enabled and nurtured the formation and facilitation of 484 sanghas as the peoples organisation network in Tumkur, Sira, Gubbi and Koratagere taluks for the past 10 years. The sanghas accommodated a membership of 9840 + individuals from Dalit communities in these three taluks. The sangha identity enabled the members to develop a sense of identity with the organisation which subsequently served the purpose of being the main medium for addressing the multiple situations of exploitation and dehumanisation which they have been subjected to, over the past centuries.

d) Organisation of Women

The sangha identity was also the forum to establish equality and equal opportunities for women in the communities. From the early nineties, the organisational approach was to establish a balance between men and women organisations in the dalit communities. The outcome of this organisational objective is well achieved through the sangha profile of 94. The total membership is 1744 out of which the proportion of men:women is 53.49(933):46.50(811)

e) Catagories and Profiles of Mass Organisational Inputs

The approach to people's organisation is based on the vision of 'power to people'. This vision has been attempted through two sequential and inter-connected phases in REDS. The phase from 1984-1990 was the phase of 'power to the powerless'. The succeeding phase is a phase of 'power for participation'.

The methodology is a combination of skill and knowledge imparted through training and combination approach for mass organisation.

*The approach to
people's
organisation is
based on the vision
of 'power to people'.*

The combination categories and the activity profile are as follows:

| Organisation for strengthening of the Dalit Identity and Community composition | Organisation for participation and partnership | Organisation for interacting and deinteraction with structures and systems |
|---|---|--|
| <ul style="list-style-type: none">• Convention for Dalits (88)• Convention for Women (94)• - District level - Dalit Summit(95)• Celebration of youth day in commemoration of Shiva Kumar a youth who died• HPD-D• Celebration of Dalit Life (94) | <ul style="list-style-type: none">• The Annual General Meeting of REDS every year• Training centre inauguration (87)• 10th Anniversary celebrations• Staff day• New journey staff training• Programme planning process• Staff profiling of Fevord-K | <ul style="list-style-type: none">• Taluk level youth day celebration 1988• Ambedkar Jayanthi• Human rights day• Children's day Celebrations• South-South Exchange• Youth Study Camps• Work camps by French Students |

f) Organisational Structure for Ownership, Belonging & Participation

The system of District Committee, Sub committees and the taluk committees are based on the principles of parliamentary democracy.

The organisational structure of REDS is one based on ownership, belonging and participation of the people - with the organisation. The sanghas who register with REDS constitute the General Body of the organisation. The system of District Committee, Sub committees and the taluk committees are based on the principles of parliamentary democracy. The structure is one of decentralised functioning and democratic provisions, enabling appropriate and authentic participation of the people in the organisational identity of REDS as well as its developmental mission.

g) Networking

REDS over the past 10 years has also established organisational and institutional linkages towards the fulfillment of its developmental vision which is the establishment of a wholistic and sustainable developmental process with peace, justice and equality as essential components towards the humanisation of its society and structure. To achieve this REDS has set to itself the mission of obtaining socio-political and economic bargaining power for the most marginalised, i.e., dalits.

The linkages towards this vision are as follows:

| Networking for the humanisation rights & justice for dalits | Networking for coordinated developmental action | Networking for interaction and critical self-examination of REDS |
|---|---|--|
| <ul style="list-style-type: none">• Involvement in the AFHR• Involvement in the total literacy programme of the government. Under taking the total responsibility for training• Networking with PUCL, Amnesty International and TTU | <ul style="list-style-type: none">• Presence of French students in villages for voluntary work 85-87• Jesuit student exposure for social action• District level NGO Federation• Other training institutions• Active involvement in FEVORD-K till 1993 | <ul style="list-style-type: none">• Consultation on REDS 2000• Consultation on HPD-D• Evaluation of REDS involving external individuals/ institution |

It is noteworthy to mention that REDS was given the Rajyotsava award for creating the best awareness at the district level in 1989.

h) Organisational Direction and Focus

REDS started its developmental mission in 1984, based on the concept of class analysis and approach through the

sangham model of awareness, training, organisation and mobilisation (ATOM). In 1987, the critical understanding of the structure and situations in the communities enabled a directional change with focus on combination of class-caste perspectives. The developmental strategy was 'power to the powerless'. The organisational identity and focus became specific in the mission for liberalisation and development of dalits. The REDS 2000 was another milestone where the developmental focus was further sharpened. This sharpening was in two specific and longterm perspectives.

- Enabling and total development of the human resource potential in the Dalit communities so that the community will establish mechanism for capacity update to continue meaningful participation towards a human society
- Equality for women in society so that discrimination based on gender is eliminated. To release the total human potential in the dalit communities towards the vision of peace, justice and equality for all dalits in Society.

The developmental strategy was 'power to the powerless'.

CHAPTER 3

Data Tabulation of the Impact Study

- A) Impact Study Data on People's Organisation
- B) Impact Study Data on Economic Development
- C) Impact Study Data on Health
- D) Impact Study Data on Education

Scale Used for Tabulation:

| | |
|---|-------|
| • Number of villages covered in the study | 45 |
| • Dalit population in the 45 villages | 12731 |
| • Number of Households | 1832 |
| • Approximate child population | 5496 |

CHAPTER 3

Data Tabulation of the Impact Study

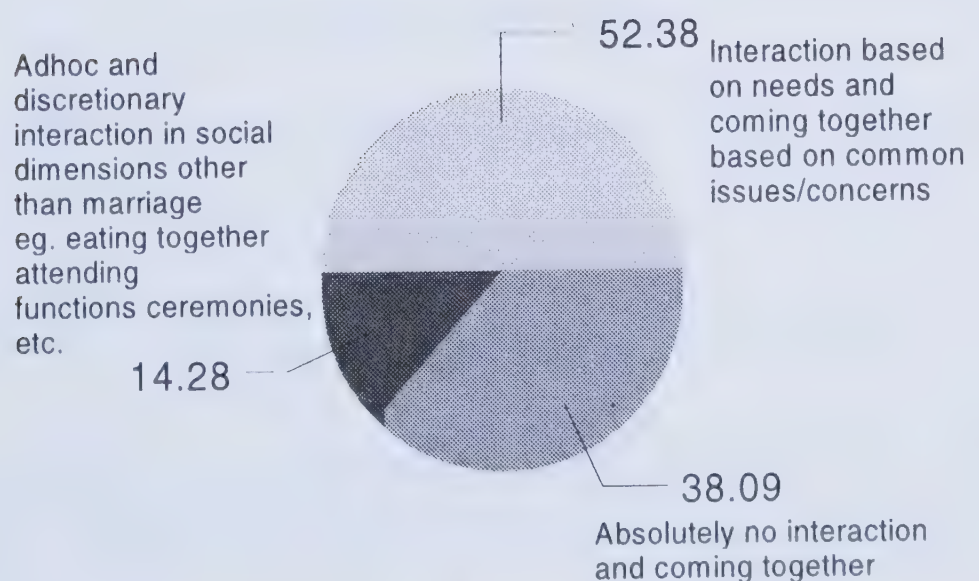
A. Impact Study Data on People's Organisation

i) Infrastructure for People's Organisation

The status of availability in villages

- Bajanamandalis 17.77
- Community halls 6.66

ii) Unity Within, the Feeling of Oneness Among Dalits (Right/left)



iii) Justice & Rights for Dalits in Society

A) social

| | Discrimination continues to be present | Discrimination adhoc & discretionary | Discrimination absent |
|---------------|--|--|--------------------------|
| Hotel Entry | 48.78 | 9.75 | 41.46 |
| Wells | 29.62 | 7.40 | 62.96 |
| Temple entry | 82.86 | - | 17.14 |
| Bittichakri | 31.11 | 22.22 | 46.66 |
| Bonded Labour | 37.77 | - | 62.22 |

B) The status of welfare provisions in the communities. Extent of meeting the village requirements

| | |
|----------------------------|-------|
| Street Lights | 82.22 |
| 11.11 Bus Facilities | |
| Bus shelters | 55.55 |
| Roads in & around villages | 82.22 |

C) Basic needs

Housing and house sites. The increase towards total fulfilment of all the households in the community

Housing - An increase of 13.31% towards total fulfillment of need (244/1832)

House site allotment: An increase of 14.79% towards total fulfilment of need (271/1832)

Presence of public distribution in the village - 28.88. The rest of the community draw their rations from fair price shops in other villages.

D) Men - Women Equality

1. The position of equal status for women in communities - 15.55%. However, the data indicates that there are different other levels of involvements such as attending meetings, representing issues etc.
2. Family Planning: Accessibility of family planning canvassing and motivation in the villages - 77.77%. Almost all the family planning operations are undergone by women.
3. The possibility and presence of equal wage for women in agricultural work and non-agricultural labour - 4.44%
4. The extent to which wage increase could be negotiated and achieved as addition to existing wage - 20.00%

However, the wage negotiation and increase is yet to be established with reference to minimum wage standards.

E) Increase in land acquisition subsequent to sangha formation

- 354 families in 12 villages have acquired 1164 acres of land through sanghas.
- The average increase to each of the 354 families is 3.28 acres
- The average per capita income to the total households is 0.63 acres (1163/1832)
- Land acquisition is for 19.32% of the total households (354/1832)

F. Wells and pumpsets for agriculture:

The irrigation potential for agriculture to the total households 2.62% (48/1832)

G) Accessibility of widows pension in the village - 48.88

H. Power for Participation

a) Increase in knowledge and awareness subsequent to sangha formation

| | 0 | 25 | 50 | 75 | 100 |
|--|---|---------|---------------|--|--|
| | | Knowing | Internalising | Motivation & capacity for action involvement | Capacity for consistent action involvement (long term perspective) |
| Knowledge about functional aspects of law such as dealing with police in the case of a dispute/ conflict | | 20.00 | 44.44 | 33.33 | 2.22 |
| Understanding of the society, structure government and its implications | | 15.55 | 17.77 | 57.77 | 8.88 |
| The consciousness that we the dalits are also human, with right for equality, dignity and justice | | 11.11 | 26.66 | 57.77 | 4.44 |
| Knowledge about economy its implications and understanding | | 55.55 | 40.00 | 4.44 | — |
| Awareness about health | | 41.46 | 9.75 | 48.78 | — |

b) Status of Leadership in the Sanghas:

| 25 | 50 | 75 |
|---|--|--|
| Leadership for maintaining the group/ sangha identity | Leadership attending to the day to day affairs of the sangha | Leadership with analysis, issue identification planning and implementation of action |
| 26.66 | 26.66 | 46.66 |

c) The assessment on courage acquired through sangha identity and inputs thorough sangha

| 25 | 50 | 75 |
|---|--|--|
| Courage and confidence at the level of the individual | Courage and confidence small group of individuals in informal situations | Courage & confidence in the context of sangha as people's organisation |
| 24.44 | 24.44 | 51.11 |

d) The assessment on the ability to speak. The power for communication

| 25 | 50 | 75 |
|-----------------------------|-------------------------|------------------------------|
| The ability to express/talk | Ability to debate/argue | Ability to negotiate/bargain |
| 33.33 | 24.44 | 42.22 |

e) Self reliance in sanghas to conduct meetings

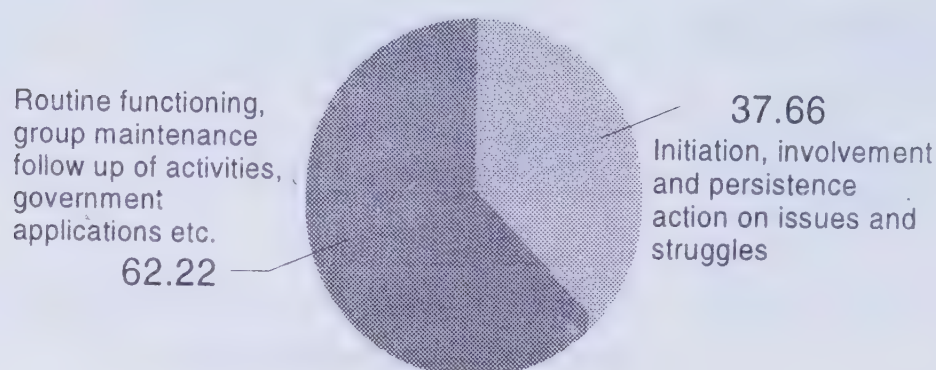
| 25 | 50 | 75 |
|---|---|---|
| Abilities to conduct regular & periodic schedules of meetings | Call, conduct & manage meetings on specific situations, issues. Decision making, conflict resolution, consensus, plan, implementation of plan | Meeting and group interactions on long term perspectives Analysis & perspectives |
| 33.33 | 33.33 | 33.33 |

f) Level of familiarity and recognition about government and identities related to structures

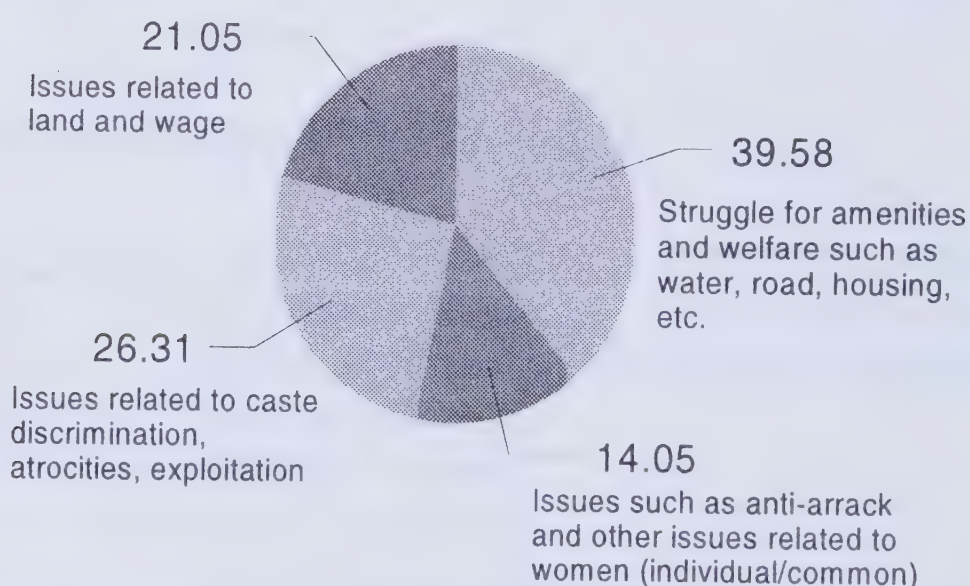
| Identity | Level of recognition by name & familiarity |
|--------------------------------|--|
| District Commissioner | 75.55 |
| Assistance Commissioner | 66.66 |
| Tahsildar | 75.55 |
| Block Development Officer | 73.33 |
| Sub Inspector of Police | 66.66 |
| Member of Legislative Assembly | 75.55 |
| Member of Parliament | 82.22 |
| Chairperson Villages Panchayat | 68.88 |
| Vice chairperson | 66.66 |

g) People's organisation and mobilisation

i) Functional status of REDS Sanghas



ii) The category and proportion of issues undertaken by sanghas



iii) Participation of sangha members in structures and democratic systems through contesting in elections

| | |
|---|-------|
| The elections for Taluk and District committees of REDS sanghas | 86.66 |
| Participation in Panchayat | 48.88 |
| Participation in gram sabhas | 57.77 |
| Involvement in cooperatives | 8.88 |

l) Impact study data on economic deveiopment

i) Skills for productivity

The accessibility of skills to the villages taken for the impact study

| | |
|--|-------|
| TRYSEM | 15.55 |
| Dry Land Development programme | 24.44 |
| DWCRA | 17.77 |
| Other skills - development propositions from Government | 2.22 |
| Skills development propositions for productivity from REDS | 15.55 |

ii) Loan availability from the banks to the villages covered for the study

| | |
|------------------|-------|
| Short term loans | 93.33 |
| Long term loans | 57.77 |

iii) Availability and status for productivity for the villages and households covered under the study

| | |
|---|-------|
| Roads for transportation of goods & materials | 82.22 |
| Bus availability for transportation of person and materials | 55.55 |
| Cycles for personal/local mobility and transportation (Availability to total households 206/1832) | 11.24 |
| Tractor | — |
| Motorcycle (Availability to total households 9/1832) | 0.49 |
| Cooperative facilities for purchase/marketing multipurpose | 15.55 |
| Location of banks in the village for credit facility | 4.44 |

iv) Economic status of the sangha members

Average saving capacity of the sangha Rs. 934.05

Average saving capacity of the individual
sangha member Rs. 46.70

Capacity among sangha members to operate
Recurring Deposit 3.60

The presence of chit fund system in villages 13.33

The sangha members have shifted from
chit membership to savings over past three years.

Affordability of insurance coverage among
sangha memberships. Indicator based on
total households 6/1832 0.32

J) Impact Study Data on Health

i) The availability of basic health infrastructure for children in the villages of this study

Anganawadis 33.33

Shishuviharas 6.66

Balawadis (Government) 11.11

Balawadis (REDS) end '94 20.00

ii) The accessibility of PHC services to the villages

Extent of PHC service availability 6.66

PHC unit service availability —

Visit of the government nurse to the villages Coverage all
(mostly for canvassing and motivation for villages family
planning operations)

iii) Availability rate of pensions to the villages of this study

Old age pensions 53.33

Pensions for the disabled 51.11

iv) Drinking water and drainage availability to the villages

| | |
|----------------|-------|
| Drinking water | 91.11 |
| Drainage | 62.22 |

K) Impact Study Data on Education

i) The literacy status of the dalit communities in the villages of this study 26.21

ii) Availability of infrastructures for education in the villages

| | |
|---|-------|
| Primary schools | 91.11 |
| Middle schools | 42.22 |
| High schools | 13.33 |
| College | 4.44 |
| Adult education centres (Government) | 35.55 |
| Non formal education | — |

iii) Status of utilisation of educational infrastructure with reference to the average child population in the villages of this study

| | | |
|--|-------|--------------------------|
| Infrastructure - | | |
| Extent of utilisation with reference to average child population in the villages 1832 households | x | 3 children per household |
| = 5496 | | |
| Primary school | 21.21 | |
| Middle school | 13.86 | |
| High school | 7.8 | |

Note

- Children in Balawadis 11.75 most of the balawadis register a drop in classroom straight from 30+ to 20+. Communities confirm a drop in birth rate in the village
- Students in PUC class 161 nos. students in degree level 15 nos.

iv) The accessibility of reading material and information to the literates in the villages

| | |
|--|-------|
| Chiguru (REDS news letter) | 75.55 |
| Hosahejje (REDS news letter for women) | 62.22 |
| Kannada prabha (News paper) | 6.66 |
| Akshara hombale (Literacy news letter of government) | 2.22 |
| Taranga (News magazine) | 2.22 |

v) Access to information and mainstream communication

Radio availability based on total households
16.43 (301/1832)

Television availability based on total households
1.31 (34/1832)

Tape recorder availability based on total households
5.29

vi) Employment opportunities for the individuals in the government based on total community population : 0.72 (94/12731)

Employment opportunity for individuals in non governmental, and non agricultural sectors, in reference to total community population : 0.28 (36/12731)

CHAPTER 4

Impact Analysis of REDS 1984-94

CHAPTER 4

Impact Analysis of REDS 1984-94

1) Developmental Presence in the Geographical Area

In 1984, the presence of voluntary organisations were confined to two categories

- Trade unions (10 in number for the workers in the organised sector)
- Charity and welfare organisations such as the Akkamahadevi Samaja and Mahila Samaja with history as early as 1922
- Clubs like Rotary, Lions, Jaycees, etc.

REDS was a pioneer initiative in the district with focus on awareness, training, organisation and mobilisation.

REDS was a pioneer initiative in the district with focus on awareness, training, organisation and mobilisation. Over the past 10 years, this developmental initiative has strengthened and stabilised itself as a representative identity for the deprived sections of the society, dalits and women in particular. The government which used to invite mostly the clubs for meetings of NGOs stopped this and now invites only organisations working among the people.

2) Organisational Stability and Sustainability

During the period of 10 years, the organisation underwent three crisis situations. Two were due to external causes, one was internal. The crisis situations could be resolved and each of the situations contributed to the strengthening and

stability of REDS. For example, during the internal crisis, in 91-92, when the staff situation was acute, the sangha functions were maintained by the sangha representatives and leaders for a period of four months. The organisational stability and sustainability has been improved through these organic process related with progress and growth.

3) Impact Towards an Empowerment Process for Dalits

- i. **An identity to relate, to belong:** The REDS sanghas over the past 10 years has provided the opportunity for the people in the community to relate to and identify with. In the villages taken for this study, 77.29 (9840/12731) percent of the dalit population have their identity with an organisation through sangha membership. The sangha membership and subscription which they pay enables them to feel part of an organisational forum which protects their interests in short as well as long term perspectives.
- ii. **Integration within dalit communities:** The external identity of the sangha has contributed to an integration process among dalits. Based on the activity as issues of consensus to the sanghas, the right and left factions of the dalit communities have been able to reach a position of better integration between themselves.

The main contributory effect is in the reduction of possibilities for exploitation of dalits by the non dalits on the factor of difference and divide based on right and left factors.

While in 1984, the relationship between the right and left actions was one of clear demarcation the situation in 94 is as follows:

- 52.38 percent working together on issues and struggles under sangha identity
- 14.28 percent of togetherness in adhoc and discretionary social interaction other than marriages

The main contributory effect is in the reduction of possibilities for exploitation of dalits by the non dalits on the factor of difference and divide based on right and left factors. This was one of the main strategies adopted by non-dalits and landlords to use dalits against dalits.

iii) Internalisation of Dalit Identity

The 10 years of partnership with people has also enabled the internalisation of the concept of 'Dalit' among the communities of concern.

In 1984, the position in communities was a total and submissive acceptance of their identities as schedule castes, harijan and untouchables. Ten years of interaction and awareness enhancement has brought about a change in this situation. As on date, the level of consciousness about the identity of the dalit as an equal human being with right for dignity, justice and rights registers the following statements.

- 11.11 percent at the level of knowledge
- 26.66 percent at the level of internalisation
- 57.77 percent at the level of motivation for action towards changing the situation of exploitation
- 4.44 percent at the level of analysis regarding long term perspectives through consistency and continued action

iv) Distancing from Fatalism

In 1984, when REDS began its involvement with the communities, the predominant base level position was one of fatalism. The conditions of exploitation related to dalits were perceived as God's will. For example, practices such as Bittichakri were almost in total quantum and intensity.

1994 registers a change in this situation. While the presence of the practice such as Bittichakri has been reduced to 31.11 percent (presence) and 22.22 (Discretionary and adhoc), the situation related to temple entry remains almost at the same level.

This study analyses the data as follows:

- While the concept of fatalism related to social situations have drastically reduced, in the personal faith dimensions, the situation continued. This analysis is

The 10 years of partnership with people has also enabled the internalisation of the concept of 'Dalit' among the communities of concern.

confirmed by the support data that the temple entry position remains almost at the same level not very much because of the resistance by non dalits, but by the protest and preference of dalits not to emphasise on it. The preference is to have a separate god and temple, which means something more personal to them. This has deep cultural roots.

v) Access to Knowledge and Analytical Thought Process

The base line studies of 1984 confirmed that the factors such as fatalism and apathy in dalit communities is due to the non availability of information which quietly denies access to knowledge and an analytical thought process.

The central focus of REDS over the past 10 years has been in this area.

- 14028 persons from the communities have been provided inputs to understand the structure and society in the specific context of human and material resource deprivation for dalits
- The adult education programme undertaken during 86-89 has contributed to the escalation of literacy rate among dalits. From a literacy status of 'below 10' in 1984, the status registered in 1994 is 26.21/

| Training | No. of individuals benefited | Percentage |
|---|------------------------------|------------|
| Economic understanding and development | 128 | 4.40 |
| Concerns related to women organisation | 816 | 28.10 |
| Legal literacy and base level application of law and its provisions | 951 | 32.75 |
| Skills in cultural action | 475 | 16.36 |

The knowledge inputs in specific areas through training during 10 years is as follows:

The knowledge impartment and its analytical thought process leading to action is indicated in following data on awareness and action.

| | | knowing | internalising | movitation % capacity for action/ involvement | capacity for consistent action/ involve- ment (Longterm perspectives) |
|---|---|---------|---------------|--|---|
| ● | Functional aspects of law such as dealing with police/courts | 20.00 | 44.44 | 33.33 | 2.22 |
| ● | Understanding of society structure, government & its implications | 15.55 | 17.77 | 57.77 | 8.88 |
| ● | Knowledge about economy its implications and understanding | 55.55 | 40.00 | 4.44 | — |
| ● | Awareness about health | 41.46 | 9.75 | 48.78 | — |
| | | | | | |

- Increase in knowledge and awareness subsequent to sangha formation

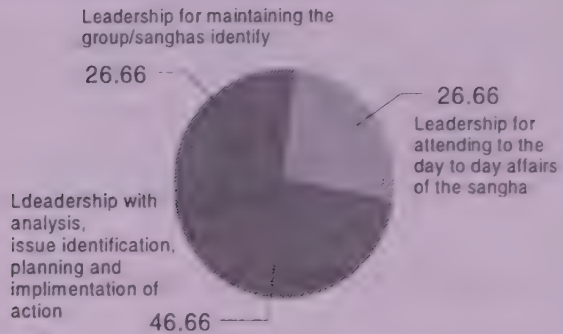
Action Reflection Process

Based on the knowledge acquired and the analytical thought process, the resultant effect of the authentic praxis in REDS sanghas are indicated by the profile and proportion of issues and struggles.

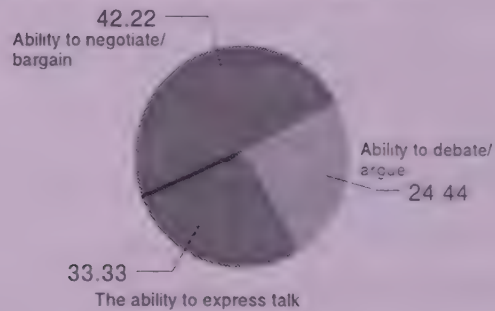
- Issues related to land and wage 21.05
- Issues related to caste descrimination, atrocities and exploitation 26.31
- Struggles for amenities and welfare such as water, road, housing, etc. 39.58
- Issues such as anti-arrack and other issues related to women (individual/ common) 14.05

The knowledge imparting and capacity for analysis in the sanghas is with the objective of self reliant functioning of the peoples organisations. The status of achievement of this objective is indicated by following data.

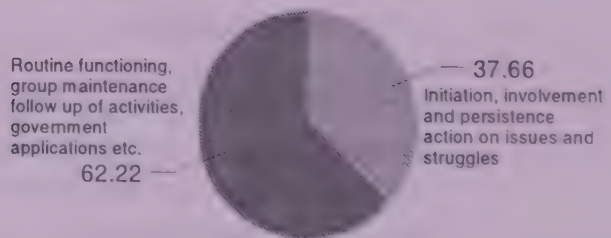
• Leadership profile in sanghas as in 1994



• Status of Power for Communication



• Functional status of REDS sanghas



vi) Power for Negotiation and Bargaining

The phase of 'power to the powerless' has enabled the power for negotiation and bargaining in three directions.

- Direct interfacing contact and interaction with the government on issues related to land, welfare and amenities
- The power for negotiation and bargaining with identities such as landlords who are related to issues such as wage
- The power for struggles against untouchability and dalit atrocity

The direct interfacing of the sanghas with the government, structures and systems are manifested through the level of recognition by name and familiarity with the uttered identities.

| Local Structures | | Government References | |
|-------------------------------|-------|---------------------------|-------|
| Sub Inspector of Police | 66.66 | District Commissioner | 75.55 |
| Chairperson-Village Panchayat | 68.88 | Assistant Commissioner | 66.66 |
| Vice Chairperson | 66.66 | Block Development Officer | 73.33 |
| | | Tahsildar | 75.55 |

Political Identity

| | |
|-------------------------------|-------|
| Member - Legislative Assembly | 75.55 |
| Member of Parliament | 82.22 |

The study data indicates that the power for bargaining on wage is comparatively less. The status as in 1994 is 20%. This needs to be analysed in the base level position in 1984, where the power and scope for negotiation on wage was at the level of 5-7%.

Regarding wage negotiation, the study data indicates the following:

- The negotiation in the case of women is much less compared to men. While men register a status of 20% wage increase in villages, the equal wage status for women in villages in 4.44
- The sanghas have not yet used the minimal wage as a reference for negotiation. The procedure as in 1994 is a bargain for increase on the prevailing wage payment
- Regarding untouchability and caste inequality the study data indicates the following:

| | Discrimination continues to be present | Discrimination ad hoc & discretionary | Discrimination absent |
|--------------|--|---------------------------------------|-----------------------|
| Hotel Entry | 48.78 | 9.75 | 41.46 |
| Wells | 29.62 | 7.40 | 62.96 |
| Temple entry | 82.86 | — | 17.14 |
| Bittichakri | 31.11 | 22.22 | 46.66 |

The study data indicates that the sanghas have focussed their attention on reclamation of human dignity as a right. The struggle for access to water sources and hotel entry rank high while the temple entry issue has not gained that much of importance. This needs to be understood in the context that the new found dalit identity does not contain an urgency to enter the temples.

The study indicates that entry into hotels has come about in most villages because of the sangha efforts. This is supported by the fact that even the neighbouring villages without sanghas continue serving tea in separate glass for the dalits.

Bitti Chakri is another indignity imposed on the dalits by the dominant castes. The sanghas of REDS are presently fighting against this practice and the study indicates that success is slow in this struggle. However, the success rate in this difficult area is appreciably high.

The study data indicates that the sanghas have focussed their attention on reclamation of human dignity as a right.

vii) Gender and Population

The period from 1984-1994 also register the following situations related to gender and population.

- The practice of isolation of women during pregnancy followed in Gollarahatti though still is continuing has been reduced in time. Also the distance of alienation has reduced. The woman who used to be driven into the field is now being allowed to stay in the vicinity of the home.
- The canvassing and motivation for birth regulation by the Government has been persistent over the past 10 years. This is confirmed by the study data that while the family planning influence, canvassing and motivation has reached a status of 77.77 in the villages, the PHC services remain at a meagre 6.66.
- Birth regulation continues to be the responsibility of the woman. The study data has almost nil instance of men undergoing permanent methods for birth regulation. The reduction in birth rate is also confirmed by balwadi attendance over the past 10 years. While in REDS such

balawadi is registered a child attendance of 30 in 86, the balawadi attendance in 94 is 15-20.

d) Material Resource Potential During the Period

i) Acquisition of land

During the period of 10 years, 12 villages in the study (12/45) have registered acquisition of 1164 acres of land for 354 families. The acquisition with reference to the total community has the following implications.

- The land acquisition during the 10 years is for 19.32 per cent of the total households (354/1832)
- The average increase for each of the 354 household is 3.28
- The per capita increase of land with reference to total households is 0.63 acres (1164/1832)

The study confirms that all the lands acquired have been put to agricultural use.

The study confirms that all the lands acquired have been put to agricultural use.

ii) Irrigation Facilities for Agriculture

The irrigation potential in general confirms a status of inadequacy. The irrigation potential with reference to households is low. Only 2.62 percent of the households register irrigation facility through the availability of wells and pumpsets. The utilisation of the potential is subjected to the quantity and quality of water available for agricultural purposes.

iii) From Indebtedness to Economic Self Reliance

The situation in 1984 was an almost total indebtedness of the dalit communities. The financial dependency on the landlords and non-dalit money lenders was very common. The causes for perpetuation of indebtedness at that stage were multiple. Fatalism was one. Escape syndromes such as alcoholism was another. Cheating by the landlords and money lenders was high. This was due to illiteracy.

1994 registers a change in these situations:

- The membership in REDS sanghas register an average individual savings potential of Rs. 46.70. This indication is based on the savings in 35/45 villages covered in this study. The sanghas have an average savings of RS. 934.05 in 1994.
- The general indication is a reduction in dependency of the dalits on external resource. The element of self reliance is apparant.

The study analysis uses the following data for its measurement of self reliance:

- The bonded labour situation which was in the range of 50 + in 1984 has reduced to 37.77 in 1994
- Recurring deposit - to the extent of 3.60 is a new introduction during the period 1990-94
- The period 1990-94 also registers a change in the membership from chits (traditional) to savings in sanghas. The chit system which is a form of exploitation due to abnormal discounts, auctioning, bidding etc., was reduced to 13.33 percent.
- The motivation for insurance however, small in quantum, 0.32 is another milestone in the journey from fatalism to self- reliance.

The general indication is a reduction in dependency of the dalits on external resource. The element of self reliance is apparant.

iv) Accessibility to Skills for Productivity

The accessibility to skills for productivity continues to be low. This is valid for both government and REDS. The skills development potential for the villages, in general remains below 25% level. The accessibility data is as follows:

| | |
|---|-------|
| TRYSEM | 15.55 |
| VISHWA | — |
| DWCRA | 17.77 |
| Dry land development programme | 24.44 |
| Other skills development propositions from government | 2.22 |
| Skills development propositions from REDS | 15.55 |

The study data confirms that the REDS monthly news magazine is the main instrument for news, information and communication to the communities.

The low level of accessibility to skills is reflected in related areas such as employment.

- Though the literacy rate has increased to 26.21 the employment opportunities for the dalit communities remain very low. The status registered is 0.72 (94/12731) in government and 0.28 (36/12731) in private sector.

The low employment potential may also be related to the status on access to information and communication. In 1984, the situation in communities was one of total inaccessibility to information. The status in 1994 is as follows:

| Accessibility to news and information | | Accessibility to communication and media | |
|--|-------|--|-------|
| Chiguru (REDS monthly news magazine) | 75.55 | Radio availability on total households (301/1832) | 16.43 |
| Hosahejje (REDS monthly news magazine for women) | 62.22 | Television availability based on total house holds (34/1832) | 1.31 |
| Kannada Prabha (News paper) | 6.66 | Tape recorder | 5.29 |
| Akshara Hombale (Literacy news letter of govt.) | 2.22 | | |
| Taranga (News Magazine) | 2.22 | | |

The study data confirms that the REDS monthly news magazine is the main instrument for news, information and communication to the communities. This is followed by Radio.

v) Infrastructures in Villages

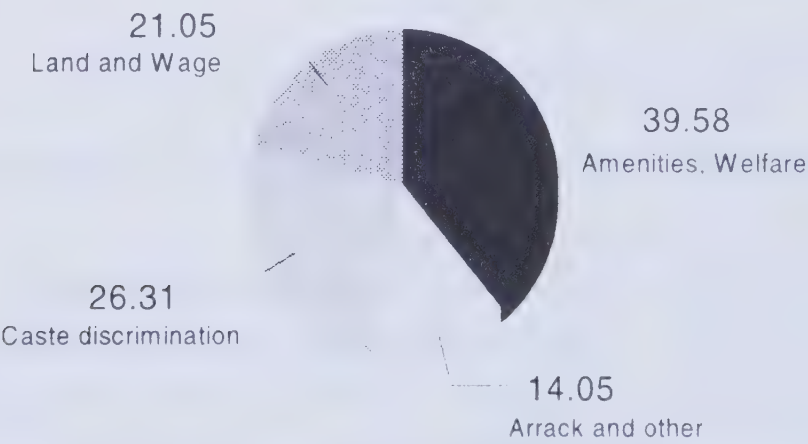
The base line data of 1984 indicates a very low provision for welfare, amenities and infrastructures. The average allotment by the government in the 3rd five year plan for the district is approximately Rs. 3.5 lakhs per year

The status of welfare, amenities and infrastructure in 1994 are as follows:

| Education | | Health | | Community welfare | |
|-----------------|-------|---------------|-------|-------------------|-------|
| Primary schools | 91.11 | Anganawadi | 33.33 | Street light | 82.22 |
| Middle schools | 42.22 | Sishuvihara | 6.66 | Bus shelters | 11.11 |
| High schools | 13.33 | Balawadis | 11.11 | Bus facility | 55.55 |
| College | 4.44 | REDS Balawadi | 20.00 | Road | 82.22 |
| AE Centres | 35.55 | | | Drinking water | 91.11 |
| NEF centres | — | | | Drainage | 62.22 |

The welfare and infrastructure registered in 1994 has two contributes. One, the policy of the government as part of liberalisation. Under this infrastructual development for market liberalisation such as roads, energy and transportation have received priority.

Two, the initiatives from the sangha based on the concept of welfare as a right to be obtained from the state. This analysis is confirmed by the profile and proportion of issues and struggles undertaken by the sanghas over the past 10 years.



The issues and struggles for welfare and amenities have been a high priority of the sanghas over past 10 years.

The issues and struggles for welfare and amenities have been a high priority of the sanghas over past 10 years.

vi) Housing and House Sites

The situation of housing in 1984 was one of general space inadequacies and quality of inevitable compromise. The

people lived along with cattle in their small dwellings. They ate their food in the midst of dung, urine and other unhygienic conditions.

The approach of the REDS sanghas during the past 10 years is also to establish adequacy and quality in housing.

The initiative during the past 10 years registers the following statements:

- The initiative by the sanghas register an increase of 13.31% towards total self-sufficiency of housing for all the house holds (244/1832)
- Regarding house sites the 10 years period register an increase of 14.79% (271/1832) towards total self reliance of households.

vii) Women in Communities

The position of women in the dalit community in 1984 was one where the load bearing of exploitation was more direct. The intensity of exploitation manifested in multiple forums, both personal and systemic sexual abuse of women in the event of caste conflicts was a normal phenomenon.

This had an internal dimension too. The frustration of exploitation expressed itself in the form of women's exploitation within the dalit communities. Domestic violence was common. woman battering was prevalent.

The situation in 1994 is one of an overall improvement to the level of 15.55% in terms of man-woman equality in villages. The process is slow but one of a definite progress indicated by the participation of women in the panchayat structures through the sangham identity. In 1994, the participation of men:women in the panchayat is almost equal.

In the socio-cultural scene, the pace is slower compared to the socio-political scene. This analysis is based on a comparison of participation in panchayats (50 percent of 48.88) and family planning.

The situation in 1994 is one of an overall improvement to the level of 15.55% in terms of man-woman equality in villages.

CHAPTER 5

Qualitative Dimensions of Impact 1984-95

- A) Narrative on Issues**
 - B) Dalit Movement - Vision & Approach**
-

CHAPTER 5

Qualitative Dimensions of Impact 1984-95

A) Narrative on Issues

i) Addressing the Exploitation of Women

The people of Sidlekonda in Sira taluk built a temple for their favourite god Hanuman. To perform pooja they had brought a brahmin poojary called Gundanna. True to his name he was a real 'goonda' nna. In the village the government has allotted 10 acres of land for the official poojary of the village. Gundanna was making use of this land. When it was time for his marriage, he set out to a far off village in Pavagada taluk without any elders to fix up his marriage. By now he had established a notoriety of his own. The marriage was fixed. On the marriage day Gundanna refused to tie the tali until he got the watch that was promised to him during the marriage transaction. This was an indication of what would follow in the life of the poor girl Ratnamma.

Gundanna would come home everyday drunk and sleep outside the house after picking a quarrel with Ratnamma. The elders of the village reprimanded him, but to no avail. On a few occasions the village people saw him beating up Ratnamma ruthlessly. When rebuked, he would ask anybody who went to Ratnamma's rescue to take her as his wife. This was enough of a humiliation. Village people chose to close their eyes rather than suffer such meanness. Now Gundanna was free to do what he liked. Ratnamma also chose not to complain or perhaps she did not have the strength or courage to complain to anybody.

Her ornaments were taken away and sold. She was starved. Her body was full of wounds inflicted by a screw driver. She was forced to go to work and earn her livelihood. Gundanna's mother was his right hand in sealing the fate of this innocent girl. One sad day morning Ratnamma went for work, managed to give the slip to her companions and walked off. Suspecting something foul, some people sent a young boy to find her whereabouts. The boy found her dead in a nearby pond.

This was a clear case of harassment leading to suicide which would have put Gundanna behind bars. But not in a country like ours where the power of money is stronger than the cry for justice. Some supporters of Gundanna at Sidlekona and in the neighbouring villages managed to cover up the case as an accident. This was done with the help of the money of a relative of Gundanna who got a few lakhs in one of the bumper prizes of Karnataka lottery. The body of Ratnamma was burnt before the sangha people and the team could wake up to the cruel truth. In fact the sangha and the team was too late in understanding what happened. People began to speak out the truth only when everything was over.

The village as a whole boycotted the ceremony. Gundanna was not allowed to enter the temple that day and thereafter.

Reviving the case was almost impossible since there was no evidence left. Therefore, the sangha decided to show their protest in a different way. On the 8th day of Ratnamma's death a Shanti pooja (peace offering) was organised by Gundanna. But he could not propitiate the village people nor could he appease the gods. The village as a whole boycotted the ceremony. Gundanna was not allowed to enter the temple that day and thereafter. The sangha decided to conduct a peace offering for Ratnamma on its own. On 16th November 1987 children and sangha people took out a procession around the village shouting slogans against Gundanna, against cruel husbands and mothers-in-law, demanding that women be treated as human beings. The procession ended in a public meeting with repeated condemnation of Gundanna and the helplessness of Ratnamma. At the end of it all, eatables were distributed to all the village people in memory of Ratnamma. To this day Gundanna has not found a place in the village. The people have brought another poojari.

Ratnamma is dead. But she continues to haunt Gundanna and all the others who follow his example. She has become a legend among the people and will continue to stir the minds of the people to raise the cry for justice for helpless women. Her story is presented to all the village people through a local cultural form called Karapalamela.

ii) Caste Oppression, Atrocity and Dehumanisation

Benche is a medium size village in Sira taluk with 200 households. If the exploitation of dalits in Benche can be stopped, exploitation of dalits all over Sira taluk is over - was the saying in 1984. In 1985 the sangha was formed in the village. In 1986, a dalit who was accused of theft was given the punishment of his body being twisted around a tree, as the punishment for his crime. He died three months later with his rib cage crushed and internal organs beyond recovery. In 1988, during the Maramma festival, the dalit who was to perform saragu was punished for his "disrespect and misbehaviour". Saragu is a religious custom in which, the dalit, who is traditionally chosen, is to kill a buffalo, drink its blood, eat rice mixed with the buffalo blood and run around the village scattering the mix on the fields - to please the goddess. The "disrespect and misbehaviour" was wearing slippers since he had a corn in his foot.

She has become a legend among the people and will continue to stir the minds of the people to raise the cry for justice for helpless women.

The consciousness about these situations changed in its functional level in 1989. A decision was made to boycott the saragu custom. In retaliation a social boycott on the 30% dalits in the village was enforced. The issue hit national headlines through publications in August 1989. Law and government machineries responded subsequently. The social boycott was withdrawn. 16 high caste individuals fled the village. Zilla Parishad sanctioned development schemes worth Rs. 20 lakhs.

The issue was a turning point for the dalits in Benche towards justice. In 1989 REDS was awarded the Rajyotsava award for being the best awareness creating organisation, by the Government.

iii) Right Over Land and Ownership - by Women

Some people have been asking REDS what material benefits the people have got out of all its struggles. The women of Shirivara have the answer.

Three years ago the government gave 23 sites to the dalits and poor of other castes in Shirivara Village of Tumkur Taluk. The government sanctioned houses for these poor this year. But they had to show their sites for the construction to begin. When the dalits and others went to their sites they found to their dismay that a dominant caste person had already taken possession of all the sites and put fence around the whole plot. He had apparently bribed some people too. While the poor of other castes kept silent in their helplessness the women sangha of REDS in Shirivara decided to fight to the finish and get the sites back for them.

While the poor of other castes kept silent in their helplessness the women sangha of REDS in Shirivara decided to fight to the finish and get the sites back for them.

They brought the issue for discussion in the District Committee meeting of REDS on 20 February. It was decided to take up the issue as a struggle. Teams were delegated to meet the local Sub- Inspector, the Tahsildhar etc. They seemed to be taking sides with the dominant castes rather than supporting a just cause. The team and the women of Shirivara then met the Superintendent of Police and the Deputy Commissioner who were very cooperative and assured their support to the cause. The Committee gave a notice to the police and revenue officials that if possession of the sites were not given to the dalits and the other poor by 24 February people themselves would take possession of their sites by force. They requested police protection for doing the same.

In the mean time the members of the committee mobilised key sangha people from different taluks to assemble at Shirivara on 24 February and be ready for getting arrested. At 10.30 in the morning on 24 Feb. about 350 people gathered at Shirivara. The local police force was there already. The people proceeded to the sites to take possession. The Inspector intervened and asked for more time to settle the case amicably. The people said he had

been given time. Sensing the determination of the people gathered the Inspector decided to call the revenue officials to the spot for a decision making. Even as he left the people moved into their sites and removed the fence erected by the dominant caste people. They were threatening the dalits till then but now seeing the people chose to remain inside their house at the struggle spot.

While the removal of fence was going on more police from Tumkur arrived with loud speakers in their hands accompanied by the Revenue Inspector. The Circle Inspector of Police called to the people to give up their agitation and assemble for a dialogue. After his repeated attempts the committee members moved in to request the people to assemble together. By then three fourth of the fence had been removed. The Circle Inspector requested for a week to be given to the revenue officials to settle matter once for all as they were busy with elections to the local bodies. The people hesitated but finally agreed provided the Revenue Inspector gave the same in writing which he did. After getting a written statement the people went to Shirivara with a sense of achievement. All the 350 people were given lunch by the women sangha in Shirivara.

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The final date for settlement of the issue was 03 March. On that day a Group of friends and relatives from South Africa were present in REDS for an exchange programme and so nobody could go to Shirivara.

In the morning of 04 March there was a bus load of Reserve Police and a van full of local police and seven revenue officials at Shirivara. The sangha women gathered at the site. Other people were frightened seeing the reserve police. The officials present measured the sites, planted boundary stones for each site and together with the sangha members removed all the hay stack of the dominant castes. The dalits have been given possession of the sites after this very important struggle. The victory must be attributed to the power of the women in REDS and the members of the District and Taluk Committees.

Even if a minimum value of Rs. 8000/- is calculated for a site the material value of the sites will come to Rs. 1,84,000.00.

One should take into account the social value of the struggle too. The dalits in Shirivara and the surrounding areas have now better acceptance among others. There have been two other major struggles by the dalit Sanghas in the same area, one at Kanakuppe and the other at Lingikatte. On the day of the struggle itself the dalits in Shirivara were given food inside the houses of some high caste people for their achievement. Now even the high caste people want to form sangha in solidarity. The women of Shirivara and REDS have proved the truth that it is only when women take the affairs of this country into their hands that there will be justice for all and consequently peace in the country.

One should take into account the social value of the struggle too. The dalits in Shirivara and the surrounding areas have now better acceptance among others.

iv) Denial of Basic Amenities to Dalits & the Struggle

Moved deeply by the saga or success at their neighbouring village Makkanahalli the women of Kanakuppe wanted to take up their struggle which is totally of a different nature. Kanakuppe is a high caste dominated village where the dalits are only one sixth of the village. The village has two mini water tanks and two bore wells for drinking water. One of the bore wells is in the dalit colony. That is the only well and it has salt water. The high caste people managed to construct both the mini water tanks in their area. The tanks are given by the government for all the people to draw water. But the dalits were not allowed to touch the taps in any of the tanks. Nor were they allowed to draw water from the bore well in the high caste area. Unable to drink salt water and afraid to oppose the high castes the dalits, especially the men forced their women to draw water from the village pond where all the people went in the morning to wash their arse. The cattle also added their part to the pollution. That such a social practice of ostracising a section of the village in the name of caste has been allowed proves the type of options the government has made. That in the name of caste people are forced to drink water mixed

with shit and piss may take us back to pre-civilisation period.

The women sangha was no more willing to put up with such inhuman treatment by uncivilised high caste people. Independence Day was celebrated in the colony on 15 August. The Cultural Troupe of REDS gave a stirring performance during the function in which the high caste people were present in good number. One of the high caste leaders who is a teacher asserted during his public speech that they all lived like brothers and sisters. The next morning the women quoted his speech and went to take water from one of the mini tanks that was meant for them but had been appropriated by the high castes. The high caste women scolded them. But the dalits persisted and took all the water that they needed. The high caste women stopped going to that tank.

The next day the high caste people sent their children to shit all around the tank and the taps in an apparent bid to prevent the dalits from taking water and to tell the dalits what they deserved.

The next day the high caste people sent their children to shit all around the tank and the taps in an apparent bid to prevent the dalits from taking water and to tell the dalits what they deserved. The dalit women were patient. They washed the whole place and took water like the previous day.

That evening the high caste men removed the taps from the tank so that the women could not take water. Immediately 38 dalit women and 8 men went to Hebbur, the Mandal head quarters and complained to the secretary. He came to the village and repaired the taps, stood there till the dalit women took water and left. That night the pipe leading to the tank was cut off and the culprit was not known. When the women once again went to Hebbur the secretary was already on leave.

Incidentally even the salt water bore well of the dalit colony was under repair for more than three months and no one cared to repair it.

The next day the dalit women went to draw water from the borewell in the high caste area and were effectively prevented. The dalits now decided to bring the matter to the notice of the police.

Sensing trouble the high caste leaders called for a peace meeting in the evening of 21 August. As most of them were drunk and were speaking foul language the dalit women refused to send their men for the meeting. It took place in the morning on 22 August.

Only three dalit men attended the meeting. In the meeting the high caste people decided to install a separate pipe and tap in the colony and connect it to one of the tanks so that the dalit women would not touch the taps in the tank. Half the cost of installation would be met by the dalits themselves. The high caste people vowed that they would never allow the dalits to touch the taps. This was a solemn reassertion of the barbarity with which they treated their own country people.

The three dalit men agreed to this. When they came and reported this to the sangha the women refused to accept one thing. While they were willing to have a tap in their colony they would not agree to pay half the cost of installation. It had either to be done by the government or by the high caste people themselves. They decided to draw water from the tank the next day.

Things moved fast on 23 and 24 August. The sangha people prepared a petition to some ministers and submitted the same to the Collector, the Chief Secretary and the Superintendent of Police at the District level. The Superintendent of Police who met them asked them to inform the Hebbur Police and draw water like any body else. He assured them of legal protection.

Before the women could reach back their village all the bore wells were repaired, the Block Development Officer had reached the village personally and the high castes were ready with the pipes and the taps. All these efforts were aimed at one thing, that is to prevent the dalits from drawing water from the main taps and to avoid the news reaching the outside world.

Even after this some bold women in the sangha have drawn water from the borewell in the high caste areas and

All these efforts were aimed at one thing, that is to prevent the dalits from drawing water from the main taps and to avoid the news reaching the outside world.

have been abused. But they do not mind it with the hope that sense will prevail on the high caste people and that sooner or later civilisation will dawn on them and that they will be able to live as true brothers and sisters in equality, justice and peace.

The women of Kanakuppe had gone upto the Superintendent of Police who assured them official support and asked them to draw water from the drinking water tank or from the bore well. In the mean time the sangha people had drafted a letter explaining the situation and sent it to some ministers and some members of the legislative assembly.

On 3 September while M C Raj was attending the Executive Committee meeting of the Total Literacy Programme the Chief Secretary stormed into the meeting accusing REDS of instigating the dalits. A discussion followed. The Chief Secretary had visited Kanakuppe the same morning and had been abused by the high caste people mistaking her for Jyothi. After some explanations by Raj the District Collector and Superintendent of Police decided to visit Kanakuppe later in the day which they did the next day.

The same day Mr Siddalingaiah, the Dalit Poet had taken up the matter in the Legislative Council and that was the cause of anxiety among the officers. The visit of these officers was a great boon to the dalits and eventually to the village. They encouraged the dalits to draw water from the tanks like the high caste people and also sanctioned a mini water tank in the dalit area. When they saw the bad situation of sanitation they also sanctioned proper drainage systems. The sangha and REDS thank these officers much for their appropriate steps.

The Caste people are angry with the dalits for taking their village upto the Legislative Council. The dalit women have not yet fully digested the fact that they have succeeded in their struggle. For a people who have been used only to failures and who have been viciously deprived of the capacity to succeed this story of success has come as nectar from heaven. They are still relishing the taste of it.

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The men followed suit and have formed a men sangha of REDS. It was now time also to think in terms of stabilising the situation to normalcy. This REDS did. During Ganesha festival REDS organised a film show for the whole village. Though the show was organised in the dalit area all the high caste people were invited and they came and sat with the dalits to watch the movie. This does not mean however, that everything is alright. The dalit men still find it difficult to find jobs in the land as they used to. Though a process of reconciliation has been started not all the bitterness of the struggle has been removed. Equality is achieved through a bitter struggle as the dalits refused to accept it as a pity from any body.

v) The Struggle for Land Ownership and Productivity

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landlords.*

About 16 kms from Tumkur in Hebbur Hobli is a small dalit colony called Karadigere Kaval Lingikatte. The families in the colony have been cultivating the land around the colony from the year 1951. From 1952 to 1955 the government distributed the land to dalits at different stages. After the distribution of the land the dalits have levelled the land and some have even developed the land well with Government loans.

The hawks around the place found this land a good ground for plunder. Though they are landlords, in their view the dalits in this country need not have such good land. Therefore, they laid their claim to the lands of the dalits. Appeals and counter appeals were made in the court. The last order from the District Magistrate was to maintain status quo meaning the dalits would be in possession of the land till the court could make a final decision on the matter.

However, suddenly one day this year the dalits came to know that the land documents were already made in the name of the landlords. On further enquiry it was discovered that official orders had been passed at lower levels so as to enable the making of documents in favour of the landlords. The dalits were denied access to these documents though they are entitled to.

In the village the landlords moved swiftly and when the dalits harvested their crop the landlords tried to take away the only means of their livelihood. The dalits resisted. The sangha of REDS here immediately worked out a two pronged strategy.

01. To resist the entry of the landlords into their land by registering the support of the neighbouring sanghas
02. To change their lawyer, who was apparently sleeping over the case, and hand over the case to the lawyer of REDS

On 03 December, 1993 members of the neighbouring sanghas reached Lingikatte to help the dalits take their crop home. 105 people gathered in the land and protected the crop of the dalits of Lingikatte and it was shifted safe to their homes.

The sangha members made many visits to the authorities to question the propriety of the machinery that allows such gross atrocity to continue on dalits in a country which professes equality on one side and discriminates the dalits in the name of caste.

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The whole sangha of Lingikatte met at the Training Centre of REDS on 06 December with Mr. Chandrashekar, the Lawyer of REDS. The Lawyer was convinced that the case is clearly in favour of the dalits and has decided to do the needful.

For the organisers of REDS who have been struggling along with the people of Lingikatte to preserve their affiliation to Mother Earth, the eternal Provider this was a moment of great achievement. For the dalits of Lingikatte getting their crop to their homes was the accomplishment of an impossible dream. Being proud of their solidarity they fielded their own candidate in the panchayat elections and won.

Now with folded hands we await the verdict from the Courts. The hearts know the truth. But the crookedness in some hearts can twist truth and justice. Will true justice

flow into the homes of these dalits from the courts of this land!

vi) Power of Dalits

Bidaloti is a non-significant village in Tumkur district with traditional forms of oppression and exploitation on dalits. No entry to temples, separate glasses in tea shops, dalits to be at the command of caste people. During the month of Karthika, when Basavana Jayanthi was celebrated, one dalit unintentionally entered the temple. He was severely punished for his 'crime' of entering the temple. This infuriated the sangha members. The same day they decided to go into the temple to establish their right. A little past midnight, all the dalits went into the temple and announced their presence over the public address system.

The issue was one of collective action and decision for an organised struggle which goes a long way to strengthen the spirit for movement building and progressive transition in the functional levels of consciousness.

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B) Dalit Movement - Vision & Approach

The vision of REDS is to initiate and establish a dalit movement in Tumkur District with spread effect of dalit concerns to areas beyond. During the period of 10 years, this vision has been attempted through the following stages and sequences.

REDS

Phase of 'power for the powerless'

REDS - sangha relationship

Facilitation of sangha formation in villages. Orientation and internalisation of the vision of sangha. Identification of leadership potential. Awareness inputs on rights and justice for dalits. Critical consciousness about the historical past and causatives for the contemporary present. Welfare

and Developmental activities as bonding medium for organisation and collective action.

REDS

Phase of 'power for participation'

REDS - sangha relationship

- Role division between REDS & sanghas defined.
- Leadership development for functional self reliance and self sufficiency.
- Focus on functional self reliance of sanghas.
- Training and skills for participation.
- Structuring of the dalit movement initiated.
- Initiation of Dalit Jagriti Samiti (DJS) as an independent identity.

The approach to movement building over 10 years has been a combination of consciousness creation and progressive shifts in the functional levels of consciousness through issues and activities.

Roles between DJS and REDS more defined. The role of REDS as a NGO to support DJS through research, training and networking till DJS establishes its structures and systems for self reliant functioning

The approach to movement building over 10 years has been a combination of consciousness creation and progressive shifts in the functional levels of consciousness through issues and activities. The strategy consisted of a higher proportion of activities such as balawadis and literacy through non formal education during the earlier years. The emphasis on issue based struggles increased during the subsequent years. The role division between REDS and the sanghas has been based on the above approach. While the role of REDS was focussed towards consciousness creation and shift in functional levels of consciousness the sanghas were facilitated to decide, plan and take up action related to themselves and the communities. As part of this facilitation, the sanghas were encouraged to explore issue based alliances with dalit movements and people oriented political identities in Tumkur District. Sanghas were also motivated to develop a direct working relationship with the government.

The nucleus for the movement building for dalits was in the realisation and strengthening of the dalit leadership. This has consistently remained an area of priority over the past 10 years. Some of the milestones in the movement building are as follows:

01. First District Convention

On 5th and 6th of April 1988 the members of the sanghas of all the taluks assembled at the school premises at Gantigenahalli. This village being the first village of our work many wanted to have the convention in this village itself. Basically being a rural organisation without much work in the towns many wanted to have the first convention of the organisation in the rural side rather than in the town. However, there were differences about the choice of the place. It was decided by voting. The decision to have the District Convention was taken in the month of September 1987. Preparations were on.

*It was to be a
convention of the
people.*

It was to be a convention of the people. Therefore, during the district committee meeting on 31st January and 1st February several sub-committees were formed to take up the responsibilities for various works. Each sub-committee consisted of 4 to 6 persons. The sub-committees were for the following:

01. Boarding and Lodging
02. Drinking water and cleaning water
03. Cleanliness
04. Light and Sound
05. Cultural programmes
06. Wall posters and badges
07. Security and discipline maintenance
08. Health and First Aid
09. Songs
10. Raffles
11. Firewood
12. Slogans
13. Guests
14. Procession
15. Volunteers

The people were supposed to make their own travel arrangements besides contributing their mite to the convention. In Koratagere and Tumkur the people started small savings scheme to collect enough money for their travel. In each village people contributed grains and masala items towards the convention. Through the sale of raffles and donations the collection came to Rs. 8000/- If the value of the grains is added, the contribution from the people was about 10000/- The people started arriving for the convention in the evening of 4 April. By the early morning of 5 April about 2000 people had come to Gantigenahalli for 2 days. The convention itself was declared open by an illiterate village woman and an illiterate village man. The people came forward to share their views on society and the role of the organisation in the present society. Everyone who spoke insisted on the need for education. The emergence of a new generation of leaders was there for all to see.

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Cultural programmes were organised, planned and prepared in advance to give maximum participation to the poor. The Janadare group from Bangalore came to educate the people through dramas.

The highlight of the convention was the 2 kms long procession. All the 2000 people lined up in the scorching heat to walk in procession and shout slogans demanding equality in educational facility, compulsory education etc. The procession was followed by a public meeting in which the President and many members of the Tumkur Zilla parishat took part.

After 4 years of work in Tumkur district 2000 people gathered together and stayed for two full days. Of the whole gathering more than half were women. The planning, preparation and the execution of the district convention was done by the people. That they contributed Rs. 10,000/- towards the convention besides many working days and energy must speak volumes. That they stayed for two full days till the end of the convention was an amazing indication of their determination. That they insisted on the need for educating the children was an

indication of their realisation of their dignity as human beings. That people of different castes came together under one banner against all odds was an indication that a lot more can be achieved by the poor to change their future. Indeed a new hope is born.

02. Women Convention

It was right in the midst of the monsoon that the Convention of Women was planned. Preceding the Convention the work among women in REDS was bifurcated only in the month of April and by mid July more than 40 women sanghas were registered with REDS. The District Committee of Women was formed on an ad hoc basis. Mobilisation of women is not new to REDS. However, it was a long time since there was a convention of women. Perhaps it was high time to have it. The women's wing decided to bring together ten women from each registered sangha and introduce to them the Vision and the major thrusts of REDS. Historically it was much needed as REDS had just taken up the Housing Scheme and in many new villages expectations were quite high.

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The women and the men in REDS set about this task seriously. The women in the villages were keen to have the convention rather soon. The dates for the convention were fixed for 27 and 28 July. However, an early delayed rain could play havoc with the convention as it was sowing time. When consulted the village women said with determination that they would go ahead with the convention despite the rain and the sowing. And they did.

There was rain and one expected only a poor turn out of women. But there were exactly 350 women participants in the convention. It was said that many women would leave for home the next morning but none left. There were around 100 from the men's wing thus making the total number of participants 450.

The convention started in the morning of 27 July around 11.30 an hour later than planned, with 4 village women carrying lamps from four directions and lighting the lamp

at the Stage. After explaining succinctly the purpose of coming together from the 4 taluks where REDS is working the Societal Context in which REDS was born as an Organisation of people and its history till then was explained. This was followed by talks by village women interpolated with dalit songs. The importance given to cultural programmes by women on both days kept the spirit of learning alive.

The representatives from AKAY, WLARS had a lot to share through their cultural programmes. The friends from Sakshara Mitra enthused the gathering with their meaningful songs. The Health department not only put many posters for the two days in the Training Centre of REDS but also gave a down to earth talk on the health situations the village women are placed in.

The evening of the first day had the presence of Mrs. Amita Prasad IAS, the Chief Secretary for an informal sharing with the women. She also released the News Letter of the Women's wing in Kannada. The name of the news letter is "HOSA HEJJE" which means the new step. The next day Smt. Chandra spoke in length to the women on all the available government schemes for the welfare of women.

Jyothi and her team had prepared systematically for this Convention and everyone in REDS is sure this will be the most needed shot in the arm. While congratulating all those who worked hard to make the convention a reality we are reminded of the task of following it up in the villages with intensive work of organisation without which the Convention would be a sheer waste.

A remarkable aspect of the Convention is the contribution by the women themselves towards the Convention. In spite of the fact that sowing time is expensive at home front they paid their own travel and contributed ration. Altogether their contribution is calculated at Rs. 4900/- To this one may add their coolie for two days which they had to forego. Even at the rate of RS. 10/- a day on an average the total coolie will be Rs. 7000/-. It was indeed a Convention of the People.

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3. The Dalit Festival of Life

15 August 1994 marked the beginning of the new March by the newly trained activists of HPD-D. Having come in the Tenth Anniversary year of REDS the concluding function of the first ever training of HPD-D was planned to be clubbed with a Dalit Celebration of Life. The HPD-D which started on 14 April on Ambedkar's Birthday was terminated formally at 17 hours on 14 August 1994. The next day was the concluding function.

For some time now there have been many discussions and struggles in REDS to give up undignified labour attached to the castes of dalits. In many villages in the area of operation of REDS such work has been given up. But in some villages this still continues. One of such works is playing a drum known as 'Thamate' in the local language. Only the dalits are supposed to play this in all the village events. Many in REDS feel that playing 'Thamate' is a symbol of indignity for the dalits and so they must give it up. Another section feels that it is an integral part of dalit life and so must continue it. There is still another section in REDS which asserts that it is a cultural form and so it must be transformed into a symbol of liberation of the dalits.

There is still another section in REDS which asserts that it is a cultural form and so it must be transformed into a symbol of liberation of the dalits.

With this background the Tenth Anniversary Committee of REDS decided to have a cultural festival with all the musical instruments used by the dalits and a debate on the use of these instruments by the dalits. The HPD-D aims at generating and strengthening the life giving potential in dalit youth. Therefore, the function was organised as the concluding function of the first HPD-D programme of REDS. During the planning sessions the organisers of REDS arrived at a total attendance of about 600 people from the area operation of REDS. Ultimately it was 860 people who attended the function. The following significant facts are to be noted:

01. An attendance of 860 people was 260 more than anticipated by REDS
02. The function was fully of the people. No political or government leader was invited

03. All the people paid their own travel expenses and came. Some from distant villages had to pay more than Rs.20/- for their travel
04. All of them sacrificed their wage for the day
05. REDS gave only a simple lunch for them
06. The participation was almost equally divided between men and women
07. A conservative estimate of the contribution of the people comes to Rs. 27,930.00

The Attendance Pattern

| Taluk | Men | Women | Staff | Total | No. of Villages |
|------------|-----|-------|-------|-------|-----------------|
| Koratagere | 155 | 73 | 10 | 238 | 36 |
| Sira-Gubbi | 166 | 63 | 4 | 233 | 25 |
| Tumkur | 155 | 181 | 5 | 341 | 20 |
| HPD-D | 22 | 07 | | 29 | |
| Centre & | | | | 14 | |
| Guests | | | | 05 | |

The Procession

The morning function started with a procession of all the participants from the Town Hall at 11 a.m. Proceeding through the main roads of Tumkur the procession moved towards the Training Complex of REDS in front of which a public meeting was organised. It had been decided to move in procession with all the musical instruments being played in 3 different places in the procession. As there were not enough instruments there was only one group in front of the procession and the HPD-D participants took the lead in raising slogans all the way. As the processionists reached the venue of the public meeting flowers were showered on them by rows of young people and children.

The Public Meeting

The meeting started with the traditional welcome songs. This was followed by concerts of three different types of

instruments, namely, Thamate, Hare and Asadi. The participants of HPD-D displayed three role plays to show to the audience as to what happens to the dalits during the festivals in the village. The three plays were Horabeedu, Ooru Maramma and Hatti Maramma. This was followed by a debate on the relevance of dalit cultural forms in the present context. On both sides there were one representative each from the Men District Committee, Women District Committee, Core Group, Men Staff, Women Staff, HPD-D and Samatha REDS. The team that said that the existing dalit forms have only brought indignity to the dalits did well and won the debate. The judgement was based purely on the performance of the participants in the debate.

One of the District Dalit Activists pointed out to the fact that the whole function started with the people and ended with the people taking the centre-stage.

As a final event the HPD-D participants came to the stage with the traditional 'Arati' in their hands and were wished well by three elders. During the course of the training some participants wrote songs and some others composed music for them. These songs were used extensively during the HPD-D. All these were collected and were published in the form of a booklet. M C Raj invited the whole gathering to wish the young people success in life by leading the gathering in a song from this book. This was followed by the distribution of Certificates of Attendance to the participants of HPD-D by the same three elders.

The whole function came to a happy close by the HPD-D participants singing one of their songs.

Reactions

01. Some of the tribals who came did not like the type of importance that was given only to the dalits
02. One of the Police from the intelligence wing appreciated the staff of REDS for the disciplined way they conducted the procession.
03. One of the District Dalit Activists pointed out to the fact that the whole function started with the people and ended with the people taking the centre-stage. There

was no forebearing official or politician, no public speeches by any office bearer. It was the people who spoke and it was the people who did everything on the day. Others should learn from REDS how to conduct functions of the people

04. The role plays were too many and took much time
05. Many people had to leave before the conclusion as there were no buses or trucks to their village
06. There should have been better mobilisation of musical instruments
07. The procession was liked by everybody
08. Many people awoke at 4 a.m. had a bath and started without break-fast to reach on time for the procession
09. Being the Independence Day there were many other processions in the town but the best organised and the well attended one was REDS'

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04. Sanghama

REDS works with the Sangha model community Organisation. Each village has a sangha which compulsorily meets once a month. They can and do meet more often. Once a year the leaders of these village sanghas meet together and elect their Taluk Committee members. The responsibility of the Taluk Committee members is to plan, monitor and review the work at the taluk level. The Taluk Committee meets once a month. Representatives from each sangha come together for the Annual General Body Meeting once a year and elect the members of the District Committee. This Committee also meets regularly once a month.

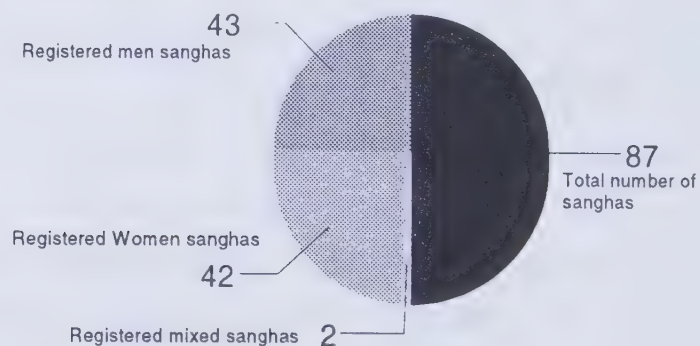
However, members of all the Taluk Committees seldom met together. During the evaluation in 1991 many expressed the need for all the members of all the Taluk Committees to meet together once in a way to share mutual concerns and plan for the work of the organisation. This was agreed upon and once in three months all of them

regularly come together. This is called the Sanghama Meeting.

The last Sanghama Meeting took place on 12 and 13 of July. Due to the arrival of the monsoon there were only 65 people including the staff. This was a poorly attended meeting according to the standards of REDS. However, the subjects for discussion and decision making were quite substantive.

01. The formation of the Core Group was a major and historic decision making. This marked the transfer of decision making power, both organisationally and administratively to the people.
02. A committee for the implementation of the people's cooperatives was formed. The task of this group is to bring about the cooperative into a reality. It will first be started in Koratagere on an experimental basis and this will be immediately followed up in the Women's wing.
03. The registration of all the sanghas with REDS must be completed by the end of the month. This was done systematically, REDS now has

Preparations for the Convention of Women were discussed and all the men decided to give top priority to identify and send women for the convention.



04. The Dry Land Development programme was discussed and it was decided to keep this programme in suspended animation for the time being as the monsoon had already arrived. The work would continue from where it had been left from December 1992.
05. Preparations for the Convention of Women were discussed and all the men decided to give top priority to identify and send women for the convention. This

meant they would look after the babies for two days. A hard decision indeed.

Keeping up to its tradition of participatory development and organisation of people REDS has now formed a new Group called The Core Group to look after the organisation of people and the administration of the Organisation.

05. The Dalit Summit

The World Summit on Social Development was going on in Copenhagen, Denmark. REDS had been going through a learning process based on the documents of the World Summit as it was a relevant aspect in the organisation of the dalits whose inequality is primarily social. The World Summit professed as its objective, taking necessary measures for bringing about social development. This coincided with the 10th Anniversary Celebrations of REDS. The Country Paper of India had glaringly omitted the interests of the Dalits, Tribals and Women and instead took a self righteous stand that it has taken everything possible to protect the interests of these marginalised sections of society. REDS therefore, decided to highlight the plight of the dalits and dalit women to the Prime Minister of India with a request for the inclusion of the problems of these people in the Position Paper of India. The Resolutions to be sent to the Prime Minister would be signed in a Dalit Summit held in Tumkur.

10 January was chosen as the date for the Dalit Summit mainly because that was the day REDS was started in Tumkur and that marked the culmination of one year of Anniversary celebrations. The venue for the Summit was Tumkur which was the converging point for all the people coming from different taluks. The Dalit Summit was a one day function. Different Committees of the people were formed to prepare for the Summit. It was decided that the people would pay their own travel. Each taluk designed its own way of collecting funds for arranging the transportation of people from the villages in the area of operation of REDS.

The Procession

The procession which was planned to start around 11 in the morning started only at 12.30 as people were still arriving. The Resolutions prepared by the District Committee were read out to the people and signatures were collected. Then the people started in procession from Balbhavan Grounds to the office of the Deputy Commissioner. The HQA received the people, accepted the Resolutions with signatures and assured the people that they would be sent to the Prime Minister immediately. Then the slogan shouting procession went through the main streets of the town and reached the Balbhavan Grounds for a Public Meetings.

Public Meeting

The Public Meeting started at 3.30 pm with the lighting of the lamp. Mr. Ranganathappa, the President of the District Committee of REDS presided over the meeting. Professor B Krishnappa who is the founder of the Dalit Sangharsha Samiti in Karnataka, Sree Veerabhadra Chenna Malla Mahaswamiji of Gulur Matt and Ruth Manorama of Women's Voice were the main speakers in the public meetings. M C Raj explained the major concerns of REDS in working for the social equality of dalit communities. He said that all people of all castes should work for the social equality of dalits as that would mean bringing about a more humane and better society in India. Prof. Krishnappa insisted on the need for the dalits to carry on the message of Dr. Ambedkar. Though Ambedkar has given us the strategy of Educate, Organise and Agitate for Dalit Liberation we need to take it a step further and in the present context the dalits must enter the Parliament and Legislatures to realise their liberation. The Swamiji who spoke next took the whole town by shock by his unorthodox and vituperative attack on Brahminism and dominant casteism which are a shame to our country. He traced back the origin of caste discrimination of dalits to the Aryan invasion and demolished one by one the arguments posed by dominant caste forces to establish their hegemony over the dalits and other backward castes. No one in the crowd

Though Ambedkar has given us the strategy of Educate, Organise and Agitate for Dalit Liberation we need to take it a step further and in the present context the dalits must enter the Parliament and Legislatures to realise their liberation.

nor in the town expected such a spirited attack from the Swamiji. It must be asserted that this great human swamiji has appointed dalits as priests in the temples belonging to his ashrams. He also belongs to a well established and reputed chain of ashrams in India.

Ruth Manorama spoke on the need for the government machinery to protect the interests of the dalits as it has failed till now. She said that the government officials must be made responsible for all the atrocities on the dalits. She also insisted on the need for the people especially, the dalit women to unite and raise their voices in protest. Jyothi pointed out that in the houses of the high castes even dogs and cows have respect. But the same people do not respect human beings just because of their caste identity. Such a situation has to change and people must be respected for what they are instead of attaching to them an identity that does not exist. Sri Narasiappa and Sri K B Siddaiah of the local DSS also spoke. Sri Ranganathappa who spoke in conclusion said that the people in the sanghas must be ready to sacrifice their personal interests for the emancipation of their community.

She also insisted on the need for the people especially, the dalit women to unite and raise their voices in protest.

The total attendance in the Dalit Summit on 10 January 1995 came to about 5000. This was the first time that such a large gathering of dalits took place in the town and the dalits thanked REDS for having introduced the Swamiji to Tumkur. The people were mobilised only from the Area of Operation of REDS. For the people, staff and committee members of REDS this was yet another major event in confidence and capacity building as they were the ones who did everything.

06. Human Potential Development-Dalits

By this what we mean is the development of the human potential among the dalits through training. Participatory training involves a multi dimensional process of education and cannot be equated with a set of methods and techniques. It means the strengthening of the already existing Value base, Knowledge base and Skill base in

each dalit not for a neutral existence but for an existence that strives for the transformation of systems and structures in favour of their marginalised brothers and sisters. The development of human potential will have a strong societal bend in the sense that it will take place in one's societal context and will be directed to the society in which one lives. In our context development will mean a process of unfolding of the individual and community potential for transformation wherein knowledge and skills are generated, regenerated and strengthened accompanied by a congruent value base. As a consequence the individual dalit as well as the dalit community learns to come to terms with its self-confidence and self-worth.

The need for the Human Potential Development of dalits also arises out of the context in which REDS has been working till now.

In our context development will mean a process of unfolding of the individual and community potential for transformation wherein knowledge and skills are generated, regenerated and strengthened accompanied by a congruent value base.

Before going deep into it a look at the existing dalit leadership in the district will do some good. Without being judgemental what has happened till now in the district especially in the context of the Dalit Sangarsha Samiti (DSS) is the lack of appropriate leadership among the dalits. The District till now has not produced any dalit leader worth the name. There are many youth especially young men who have been intensively involved with their people's struggles foregoing their food, shelter etc. Some of them even have not spared a thought for their own future. They work very enthusiastically but after a certain point are either coopted or are frustrated. The stage for cooption comes when they are very close with their leaders who have got stagnated in their struggles and have no way but to imitate the existing political leadership. The stage for frustration also comes when they are in touch with the leadership and its ways which are not congruent with the value base they have laid for themselves. They either give up at this stage or become token members of the Organisation allowing their next generation to go through the same negative experience they have gone through. This is what has happened till now in the district and here we do not intend to go deep into the causes of such a situation.

REDS has professed to work among the dalits of Tumkur District for a bargaining power for them economically and socio-politically. However, REDS must give a serious thought as to how this is possible in the way it is organising the dalits of the District. Doing concentrated work in a micro context of a few taluks and about 100 villages may bring in sustainability in that area among the dalits but the same model will have to be replicated all over the district if a bargaining power for the dalits has to be achieved. With the present strategy it may take many decades for REDS to do the same work in the entire district. Generations would have changed by then and that will have its own implications in the working strategies of REDS. Without covering the entire district REDS could as well forget the bargaining power for the dalits. Therefore, it is imperative that REDS rework its strategy for organising the people. It is in this context that this Human Potential Development of dalits is envisioned.

But the actual actors on the scene will be the dalits themselves. They will be deciding what their future should be.

A. The Vision of HPD-D There are 2500 villages in Tumkur District. Out of a total population of 24,00,000 about 5,75,000 are dalits. To this group if one adds the other tribals and low caste communities there will be a percentage of 33 per cent dalits in the district. REDS has to cover all the villages in the district if it has to meaningfully organise the dalits. It is through this Development of Human Potential for Dalits that REDS plans to cover the entire district. But the actual actors on the scene will be the dalits themselves. They will be deciding what their future should be. By the next ten years REDS plans to select and train about 1750 dalit young men and women within the district. The three taluks where the women organisation will take place in a more intensive form will be free to choose their own ways of training their cadre. The other 7 taluks in the district will come under the purview of this Human Potential Development Programme. One educated dalit youth from each village will be recruited for an intensive in house training of three months with a prelude of one month in the field for a guided exposure to their own realities. They will be trained without any particular reference to the organisation of

REDS and will be free to do what they want after the training.

However, the training will be organised in such a way that they will be enabled to see realities with a value base which will draw them deeper into the realities of their communities. Their involvement in the development of their own communities will be a natural sequence to the training. However, the form of expression of this commitment and involvement by the trainees will be decided by themselves and not by REDS. On its part REDS will by all means offer different types of grounds for their involvement. Their involvement will be mostly of a voluntary nature. It can be either within the organisational context of REDS or within the Movement context of DJS or within the context of other dalit movements in the state. During the training there will be sufficient interaction of the participants with representatives of the various dalit movements and organisations in the state. Sufficient knowledge base will be created for further strengthening of their scientific understanding of societal and community realities. Sufficient skill base will also be created for their active and effective involvement in their community as an equal part and not as a dominant part.

However, the form of expression of this commitment and involvement by the trainees will be decided by themselves and not by REDS.

The present staff of REDS who will be involved in the selection process of the Dalit youth for the Human Potential Development Programme for Dalits will in the course of time be spread into all the taluks of the district. Each taluk will have only five staff of REDS and they will be free to organise the dalits of the entire district with whatever voluntary assistance that may come forth from those who have been trained. By this process members of the staff of REDS will not be able to play any deterministic role at the taluk level whereas the trained dalits will be able to play that role as each taluk will have at least 175 trained dalits on an average. Even if one gives room for a casualty of 50 trainees from each taluk there will be about 1750 trained graduate dalit volunteers in the district.

B. The Praxis of HPD-D. In the praxis of the HPD-D the following aspects have to be taken into consideration.

1. The participant-Roles
2. The Facilitator-Roles
3. The Training Administration
4. The follow-up

B.1.The Participant - Roles. The participatory training Methodology is different from the conventional training methodology in the perception of the roles of the participant. The Conventional training methodology assumes that the trainee comes into a training because he/she does not 'know' things enough. The group of trainees sitting in a training session are not totally empty in their heads but at least there are "air pockets" in their grey terrain. These empty pockets have to be filled in at the training. The role of the trainee is to sit and listen and acquire as much knowledge as possible. The role of the trainer is to stuff the grey geography and fill the air pockets. The tools and the dynamics of training were developed so as to enhance the knowledge of the trainee. 'Prepared Notes' and Lectures played key roles in developing the knowledge of the trainee.

In contrast, the participatory training methodology believes that the participant is the principal resource person in the whole training process.

In contrast, the participatory training methodology believes that the participant is the principal resource person in the whole training process. The participant is not looked upon unilaterally from the angle of the intellect but is taken as a person. Participatory Training Methodology (PTM) believes that the participant has an experiential knowledge base, an experimental skill base and an environmental value base. In the training process these are drawn out, collectively laid bare and are either strengthened or weakened as the participant(s) sees it.

In PTM the participant is taken as a whole person with his/her multiple identities. These identities are:

1. Personal/emotional identity
2. Gender Identity
3. Religio-cultural-spiritual identity
4. Primary Group Identity
5. Community Identity
6. Institutional identity
7. Social identity
8. Knowledge identity
9. Skills identity
10. Professional or occupational identity
11. Physical identity

Therefore, the participant owning up responsibility for his/her every word and action during the training process becomes imperative.

The participant with all these and perhaps more identities is there in the training process to learn and grow as a person wholistically and not just fill some empty areas in the head. To this only the participant can be fully responsible and not anybody else. Therefore, the participant owning up responsibility for his/her every word and action during the training process becomes imperative. The participant is there in the training process primarily to enhance self growth but is also responsible for the growth of others in the group. The individual participant is primarily and directly responsible and answerable to the group. Therefore, the role of the participant is defined as a 'learner in the community of participants'.

B.2. The Facilitator - Role. The facilitator is not someone who assumes that he/she knows more than the participant and is not supposed to impart knowledge. Some among the participants may have better knowledge base, some may have a better skill base and some may have a different value base. The role of the facilitator is to design the necessary potential development tools and make them available to the participants. The components of such tools must be explained to the participants so that they are able to make the best use of the tools. The participants being the primary resource persons, the facilitator must be able to draw out the wealth of experiential knowledge

Only a small part of the growth process takes place in the class room as such. A major part of the development of the Human potential takes place usually in the group life and in personal life outside the calss rooms.

within the community of participants. The participants being primarily responsible for their processes, the facilitator must be an efficient negotiator so that in the community of participants commonly accepted norms are evolved. These norms are evolved for community life throughout the training process inside as well as outside the sessions. Only a small part of the growth process takes place in the class room as such. A major part of the development of the Human potential takes place usually in the group life and in personal life outside the calss rooms. Therefore, the role of the facilitator is not ended with the class room sessions. Much of the facilitator role is played outside the class room in the group. Here the facilitator becomes a Counsellor. In the process of facilitation the different identities of the facilitator are also strengthened. Therefore, the facilitator becomes a learner too but not a part of the community of participants. His/her role is distinctly different from that of the participant but he/she in no way becomes superior to the participants. At the beginning of a training process the facilitator enters into the group in his/her role as facilitator. This has to be made clear and accepted in the community and at the end of the training process the different roles are formally terminated.

B.3. The Training Design In designing the HPD-D the following aspects will have to be taken into consideration:

- **The Duration of the Total Programme**
- **The different Bases**
- **The Content**
- **The Process**

The Duration

The Total duration of the HPD-D is planned to be for four months. This is mainly because of the need to strengthen the knowledge, skill and value base of the participants. REDS has always believed in training that will build up persons and not just impart knowledge. Building up persons is a process and not just an event. As a building

up process one must say that it will not be over in four months. It will however, continue in the context of each participant. In the training context the necessary basis is laid for this process, the process itself is initiated and the skills for continuing the process will be created. The training context has to create the necessary time and space for every participant to delearn and to relearn. It will mean creating a counter culture. It will mean the initiation of a process of reversal. It will mean the beginning of the change of a 4500 years of history of the participant. Therefore, while the designed four months is really insufficient we cannot and need not be involved directly in the development of dalit potential eternally. In fact, the training design is clear on the fact the participant takes full responsibility not only for his/her words and actions but also for his/her life. A reasonably strong base has to be laid for a potential development in the dalits which will be sustainable. This cannot be done in a fortnight. Hence the need for a longer than usual period of four months.

It will mean the beginning of the change of a 4500 years of history of the participant.

The Different Bases

The HPD-D is basically Centre based and field based. In view of the fact that the participants themselves come from the areas in which they will be ultimately involved there is not much of a need for field placement for the participants. However, the need to re-look at their own situations in the light of their strengthened knowledge base cannot be understated. In the total period of four months at least one month will be devoted for placing the participants in the field. The field based training will be also an initiation into basic and practical research methodologies. They will be enabled to do the Journey of Development with the people as well as to look into the micro and macro realities and linkages more scientifically. The field based training will also aim at strengthening the communication skills of the participants with their own people. It will be a guided and structured exposure to their realities. The field based training will take place for a period of one month but in two phases. The first phase will be structured in such a way that the participants will have to generate scientific micro data along with their people. Whatever data will be

generated will form the basis of the Centre Based Processes. The second phase will take place after the second month in the HPD period. This will be mainly to initiate the 'Our Journey of Development' with the people.

The FBT will apply the following tools:

Participatory Observation
Guided/Structured Exposure to Rural Situations
Independent Exposure to Dalit Situations
Guided Participatory Analysis of Dalit Situations
Independent Participatory Analysis
Planning and Conducting of Village Meetings

The Centre based training will take place in the training centre of REDS. Two important aspects of the Centre Based Training (CBT) are the Content and the Process. These two are very important to strengthen the two 'I's of the the CBT, namely, **INTERNALISATION AND INTEGRATION**. The total period for the CBT will be three months in the HPD-D. The flow chart for these three months has been given in the annexure which also gives an idea of the content. The effectiveness of the process is what determines the realisation of the two 'I's. For this purpose the process has been designed carefully taking into consideration the needs of the participants in the light of the past experience of REDS with the dalits in Tumkur District. It will be ideal to do this with the participants themselves but then in terms of time it may prove a Herculean task. However, what will be done is to share the purpose of the process design with the participants and make the necessary changes according to their suggestions in the beginning of the DHP-D.

The CBT process has four important Streams

STREAM-I

Culture, Religion, Spirituality and Development

One major aspect of every personality is the inner being. Those who are able to be in touch with the inner being are able also to strike a cordant note in every aspect of their lives. The inner being in every person is basically good. It is only one's environment that develops negative aspects in the individual. It is through the environment that one develops a negative self image. There are no negative persons born in this world. Every person is born in a given cultural and religious milieu. But one's cultural, religious milieu is also something that has deep historical roots in the past. In their journey through the centuries of cross currents culture and religion have lost their original beauty and flavour. But for someone who is constantly in touch with the inner being it is possible to get rid of the negative qualities that one has aquired and unearth the original postive characters that are imbedded in the personality. So also it is possible to regenerate the original flavour and beauty of a culture and a religion. Culture and Religion also have fallen into the hands of vested interests in society and over the centuries have become institutions. Often the institution cares a damn for the experience, personal as well as societal, that is culture and religion. Freed from the vested interest these two experiences can become liberative. This stream will strive to enable the participants to live and relive more affectively their culture and religion. It will also endeavour to cognitively analyse and understand the basic tenets, positive and negative of cultures and religions; how more often than not these two have become tools of destruction of people and their roots for the benefit of the ruling class and caste; how their roles have been twisted so as to create a soothing effect on a people burdened with the woes of their lives, woes that were created through the evil machinations of the ruling caste and class to subdue the people. It will also try to seek to unearth the hidden potential of the participants to make religion and culture powerful weapons in the hands of the

But for someone who is constantly in touch with the inner being it is possible to get rid of the negative qualities that one has aquired and unearth the original postive characters that are imbedded in the personality.

poor and the marginalised for their development. From culture and religion life can flow instead of blood and hatred.

The negative mix between religion and spirituality has become a terrible weight on the people. India has a very rich spiritual tradition but in terms of the organisation of religion there is a lot to be desired. Dalit spirituality is markedly different from the mainstream hindu religion and many of its tenets. For centuries together dalits have been led to believe that they are hindus and in the process they have lost track of their deep spiritual heritage. The recent findings of the culture of Harappa and Mohanjadaro have clearly now established the fact that the dalit spirituality and religion was based on the worship of God as mother. “ Similar evidence from other prehistoric cultures in the Mesopotamian region has been used to suggest the prevalence of a pervasive veneration of the mother goddess. It has also been argued that the first form of religious expression for men and women is the psychological bond between mother and child, and that the ‘life giving mother’ appeared to have power over ‘life and death’, thus men and women, observing this dramatic and mysterious power of the female turned to the veneration of the mother goddess” (Uma Chakravarti, Conceptualising Brahmanical Patriarchy in Early India, EPW, April 3, 1993, P.580). The society of the natives also was predominantly matriarchical. But in the dalit communities of today the feminine values have been totally sidelined. A regeneration of the dalit identity will be enhanced by a resurgence of the now lost feminine societal values. There is also the inherent hope that with the liberation of spirituality from organised and institutional religion may come the liberation of the catalysts thus paving the way for societal liberation.

The spiritual experience will also strive to raise the consiousness level of the participants from a naive consciousness to a critial consciousness and ultimately to a cosmic consciousness.

The spiritual experience will also strive to raise the consiousness level of the participants from a naive consciousness to a critial consciousness and ultimately to a cosmic consciousness. The cumulative end of this process and attainment is that the God-reality now becomes a cosmic reality. Everything in the cosmos reflects and represents divinity. What is very close to the

The participants are also enabled to look at their knowledge base and relate this knowledge to their value base and skill base and bring about the necessary congruency among all these so that the participant's life becomes whole and his/her involvement holistic.

Indian reality is that everything in the cosmos is part of divinity, part of Bhramha. In the attainment of this consciousness the individual without losing his/her personal identities merges into the cosmos, into divinity itself. This is best manifested in the total loss of selfishness and the resurgence of life from the individual as well as from the community of participants. The life of the participants becomes a source of life to his/her community to all around him/her. Being a source of life will necessarily mean taking sides with all that gives life and taking sides against all that destroys life, against exploitation, oppression and inequality. It will also mean the setting of priorities. The individual who becomes part of the cosmos now cares for the life of the cosmos and is involved in all that preserves life, the signs and symbols of life. With the eternal dancer Nataraj he/she also dances the dance of life and destruction at the same time. Equality of women, preservation of the cosmos, environment and ecology, equality of castes, life for the poor etc. become the theme songs for this dance of life. Spirituality is life and not rituals and slogans.

STREAM II

Cognition and Development

This Stream deals with all the cognitive side of the participants. Drawing on the wealth of experiential knowledge within the community of participants this stream tries to analyse micro situations in the light of macro situations and realities, establish the existing linkages between the micro and macro realities. Strengthening of the knowledge base of the participants takes place during this stream. The participants are also enabled to look at their knowledge base and relate this knowledge to their value base and skill base and bring about the necessary congruency among all these so that the participant's life becomes whole and his/her involvement holistic.

The Stream starts with generation of micro data from the experience of the participants. The structured exposure would have already enabled them quite a bit to look into their life realities from a different perspective. Together now

they generate as much data as possible about the realities that they were in but were not seeing.

From the data that are generated thus the community of participants are helped to see the available concepts, methods and tools of analysis. They may then choose the best tool of analysis. With the concepts, methods and tools of analysis in their hands the participants will now venture out an actual analysis of their micro situations and will establish the necessary linkages with the macro realities with the help of the macro data that the facilitator will provide them with.

The primary data generated from within the community of participants would throw up many critical issues in that area about which only an in-depth study will give a complete understanding. For this purpose a study of the critical issues that is plaguing the country today will be done. Though more than fifteen critical issues have been identified more time will be devoted to the study of the critical issue 'dalit and development'.

The following are some of the critical issues that will be taken up:

- Dalits and Development
- Tribals and Development
- Women and Development
- Youth and Children
- Bonded Labour
- Migration
- Urban Poverty
- Agrarian Reforms and Relations
- Legal Systems and Development
- Modernisation and Development
- Dominant Development Ideology
- Communalism
- Education and Development
- Wage Policies and Development
- Ecology, Environment and Development

Once these issues are studied in depth the community of participants will move on to look into the causes of these issues. The identification of the causation will be done by the community of participants together with the facilitators. The causation will mainly focus on the systemic and the structural causes of inequality and its various manifestations.

After the identification of the causes the participants will be enabled to work out a Frame of Reference. This will be more or less their dream society. The values that they would like to establish in their society if they had the power to do so will be put together and from all the values that the whole community would put together will the frame of reference be formulated by the participants themselves. This will be a provisional statement of their vision of society. From now on this Frame of Reference will be the axis on which the HPD-D will revolve. Whatever went on till now will naturally be linked now to this Frame of Reference.

From the existing approaches to development the participants will take on themselves the responsibility of choosing the approach that they think is the right development approach. Each approach has its own value base, rationale, programmes, consequences etc. All these will be analysed in detail by the participants before they pin their own approach. Eleven approaches to development have been identified

1. Charity Approach
2. Relief Approach
3. Rehabilitation Approach
4. Economism Approach
5. Monosectoral Development Approach
6. Multisectoral Development Approach
7. Integrated Development Approach
8. People's Organisation Approach
9. People's Organisation with Education Approach
(Special reference to Dalit, Women & Tribals)
10. People's Organisation with Education and Struggles
Approach (Special Ref. to D,W,T)
11. People's Organisation with Education, Struggle and
Ideology Approach (Special ref. to D,W,T)

The existing types of responses to the present situation will be analysed with a view to formulating the appropriate response of the participants. The response of the government, the response of the Voluntary Sector and the response of the Dalit Movements will be the major aspects in this analysis. After looking at the existing response the participants will be enabled to frame their own appropriate response to the situation of their people and its causes.

The participants will now go back to where they started and look at all they learned in the light of what they have de-learned, re-learned and learned individually and collectively and work out their Alternative Vision of Society.

STREAM III

Personality Development

The content areas of this stream are given in the annexure. An aspect that needs to be highlighted is the Life History Sharing. The participants will be asked to write their personal life history before their selection itself. The quality of perception of one's past will form one of the criteria for selection of the candidates for the HPD-D. Once they are in the CBT the whole group will be divided into small groups. These groups will not be changed till the CBT is over. Each small group will not have more than eight persons. In the small groups the participants will share their life history in confidence and the others will have to help the person to see certain hidden aspects of his/her personality. This will be done through creative and supportive challenges and will never lead to any sort of confrontation. This sharing will take place once a week and one person will share his/her life history in a given week. Apart from this the participants will have numerous occasions to creatively challenge one another and help in the learning and growth process of their companions.

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STREAM IV

Health and Development

This has nothing to do with the cognitive aspects of health. This is a period for the participants for outdoor games and discover many aspects of their personality by freely mixing and playing with one another.

STREAM V

Skill Development

This stream will strive to help discover, draw out and strengthen the skill base of the participants. The various skills that are taken into account are:

Songs
Dramas, especially Street plays
Poster Making
Public Speech
Communication
Concepts, Methods and Tools of Community Organisation
Documentation
Leadership
Concepts, Methods and Tools of Planning, Monitoring and Evaluation
Skills of Management-Conventional Management Vs Participatory Management
Concepts, Methods and Tools of Training

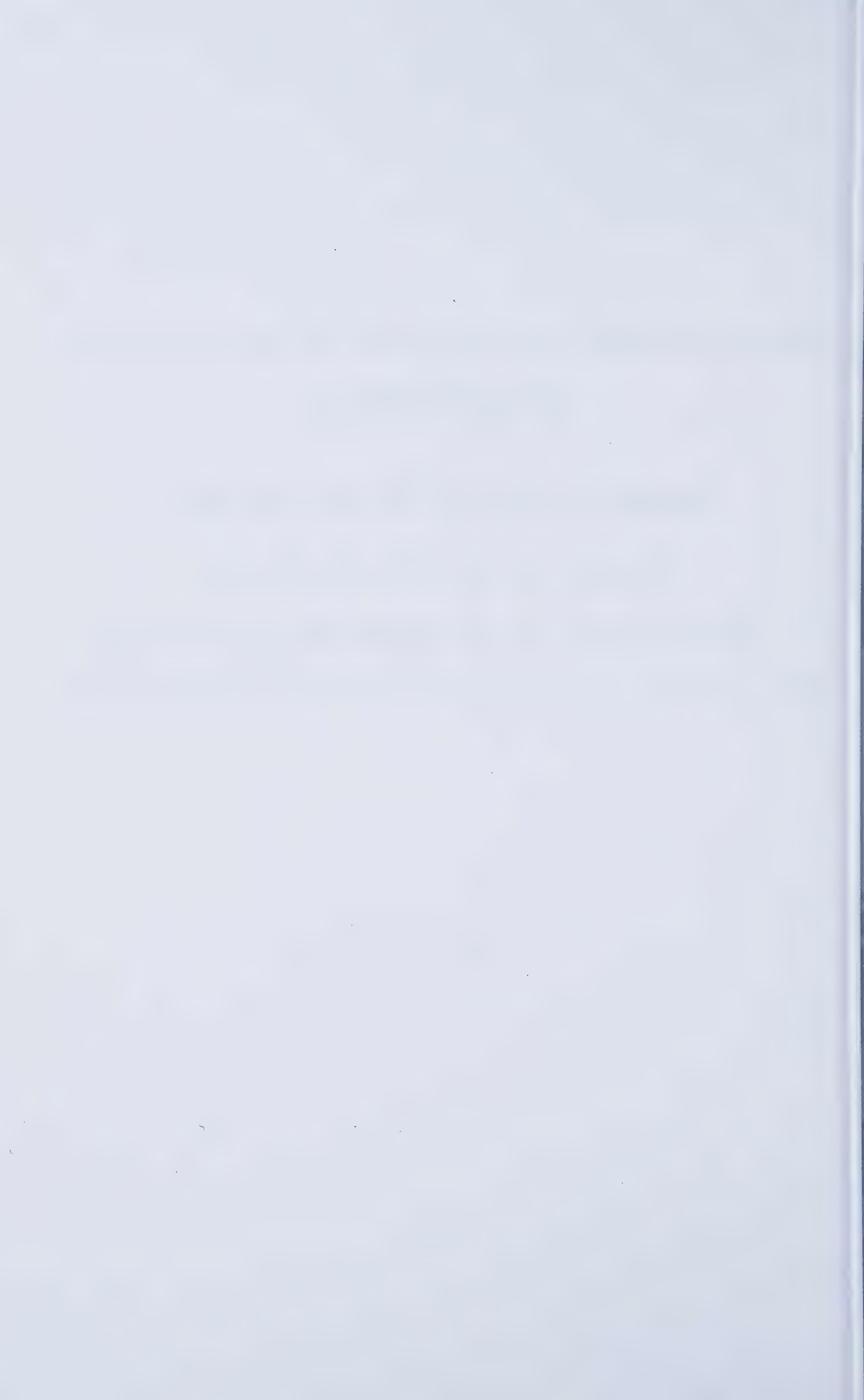
The CBT will make use of the following tools in all the streams:

- Small Group Discussions
- Case Studies
- Sequenced Dialogical Lectures
- Debates
- Seminars/Workshops
- Simulations
- Role Play
- Panel Discussions
- Cognitive Dissonance Exercises
- Engineered Encounters
- Structural Expositions
- Creative Forms of Expressions
- Literature/Data Analysis
- Behavioural Practices
- Communication Practices
- Report Writing
- Journal Writing



CHAPTER 6

Some General Observations Based on the Study Data - Reference for Future Perspectives



CHAPTER 6

Some General Observations Based on the Study Data

- Reference for Future Perspectives

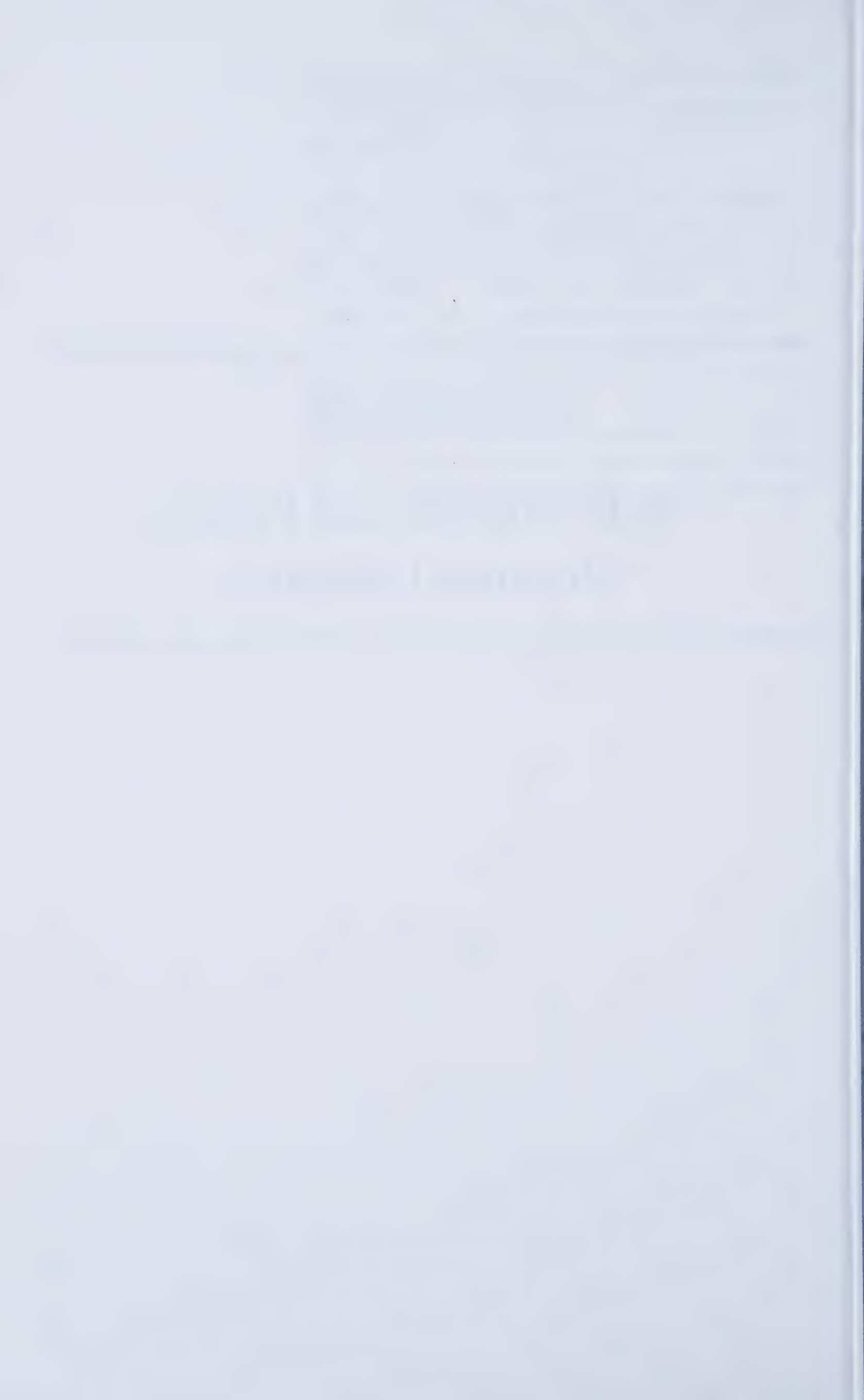
01. The participation of sanghas are comparatively less in economic structures such as cooperatives, compared to political structures such as panchayat
02. The condition of women in society is being increased through the organisation identities for them. The security of the individual woman has undergone regularisation and reinforcement through the sangha identity
03. The infrastructural accessibility to health is inadequate. The welfare provisions need to be analysed in the context of macro situation such as structural re-adjustment and policies for privatisation.
04. The infrastructure for agricultural productivity should also be subjected to stock taking in view of changes in land, agriculture and agricultural productivity - in the context of liberalisation and its consequences.
05. The severity of caste discrimination though counteracted, continues in its severity and intensities. The reduction in opportunities brought about by macro changes is most likely to intensify the discrimination for survival and subsequent exploitation in higher proportions. The marginalisation process is most likely to be intense.

06. Employment opportunities in government as well as non government, non agricultural sectors need to be explored more
07. Another area of stock taking is on the availability of loans, its affordability, viability and utilisation. The agricultural enterprises need to be checked for their size viability. Scope for collective economic enterprises need to be explored systematically.
08. REDS has initiated the HPD-D programme to cater to the time and change situations in dalit communities in long term perspectives. The balance of human and material resource development is most likely to enable REDS continue the movement towards the vision.

ANNEXURE

*** Staff Structure and Policies**

*** Resource Utilisation**



ANNEXURE 1

* Staff Structure and Policies

I. STAFF STRUCTURE AND POLICIES

01. FULL TIME ORGANISER

Eligibility:

- Must be a degree holder
- In exceptional cases a degree may be foregone if the candidate has three years of experience in REDS.
- All those in the present staff must graduate by the year 1995.
- Must be 21 years old.

Responsibility:

- He/she must be responsible for organising the people in a given number of villages which will be decided in the staff committee and which will be known as the Unit.
- He/she must plan and execute the work of the organisation at the unit level and must enable all those who work with him/her to do the same.
- He/she must network closely with the government without compromising on the value of REDS and without sacrificing the long term interest of the people.
- He /she must participate in all the meetings of the Organisation except the Committee meetings in which he/she is not a member.

- He/she must concentrate on developing the local leadership among the people.
- He/she must participate in all the monthly meetings of the sanghas that come within his/her Unit
- He/she must build up a team of committed and value based team with all those who work in his/her unit, a team that will work in the interest of the dalits.
- He/she must mobilize local resources of the people at the unit level for the regular programmes at the unit level as well as for the District level programmes that may be organised from time to time.
- He/she must ask for weekly or monthly reports of activities from the unit level staff and must prepare and present a comprehensive report of the unit to the taluk committee as well as to the taluk coordinator.
- Along with being primarily an organiser the full time staff must also develop in himself/herself as well in his/her staff skills of administration

02. TALUK COORDINATORS

Eligibility:

- Must possess a degree
- Must be 25 years old

Experience:

- Must have three years of experience in voluntary organisations out of which one year should be in REDS.

Responsibility:

- All the responsibilities envisioned for the full time staff will apply to the Coordinator in addition to which the following may be added.
- He/she must coordinate work at the taluk level by planning, executing work at the taluk level for all the

units in the taluk and by monitoring the work at the unit level.

- He/she must play the role of a counsellor to the staff at the unit level and help them grow.
- He/she will bear full responsibility to the Sub-Centre of the taluk and to all that happens in the sub-centre.
- He/she must enable the presentation of monthly reports by the Unit Coordinators to Taluk Committee and from out of these reports must prepare a comprehensive report of the taluk to be presented in the staff meetings and to be given for publication in CHIGURU.

03. THE DOCUMENTALIST

Eligibility:

- Must hold a degree in Kannada
- Knowledge of Kannada literature will be an added strength.
- Knowledge of Report writing and Maintenance of records is a must.
- Knowledge of Library Science will be an asset.
- Must have good command over English

Experience:

- Two years experience as documentalist in any place

Responsibility:

- Must prepare regular reports on the following aspects within REDS:
 - Programmes
 - Incidents
 - History of REDS
 - Magazines
 - Collecting News and Informations
 - Trainings

- The Documentalist must collect news and informations, classify them, translate them if necessary and prepare educative materials for the people as well as for the staff of REDS.
- He/she will preserve and classify documents according to the needs of REDS.
- The documentalist will be fully responsible for the production and distribution of CHIGURU the Kannada magazine of the Organisation. As this is a monthly magazine it should come out before the 15th of every month.

The following document has been prepared as a guideline paper for Kannada Documentation:

KANNADA DOCUMENTATION

TASKS AND RESPONSIBILITIES

The following will be the responsibilities and functions of the Kannada Documentalist.

CHIGURU

The main responsibility of the Documentalist is to bring out the Kannada News Magazine of REDS called Chiguru. The Taluk Coordinators are bound to submit their report for Chiguru by the 8th of every month. Taking this into consideration the Chiguru should come out by the 15th of every month. In case any of the Taluk Coordinators does not give the matter for Chiguru by the 8th of the month news about that taluk may be omitted. Such a thing should never be a reason for not bringing out the Chiguru on time.

Chiguru should have regular reading materials appropriate in style and content for the village sangha members and not be limited to the news about organisational work. Therefore, the Documentalist must be on the look out for news items and articles that can be translated, edited and published in Chiguru.

FILING OF REPORTS

The Kannada Documentalist will collect the taluk reports from the taluk coordinators or in the absence of the taluk coordinator from the taluk assistant. Reports thus collected from all the taluks will be synthesised and a comprehensive monthly report of the activities of the organisation will be prepared by the Kannada Documentalist.

Apart from this comprehensive report the filing of the reports that come from different areas will be done systematically by the Kannada Documentalist. The following areas of interest will have be collected by the Documentalist:

1. **Reports of regular activities**
2. **Reports on special programmes like housing, cooperatives, Dry Land development etc.**
3. **Reports of Struggles that take place in the field**
4. **Reports of difficulties that the organisers face in their work.**
5. **Report of the Networking activities with the Government**
6. **Research materials that have been generated in the field.**

The above mentioned task envisions the Documentalist making an occasional trip to the area of operation and collect the details. He need not always wait for the field workers to go and give him the report. **RATHER HE SHOULD BE A SOURCE OF INSPIRATION FOR FIELD WORKERS TO DO PROPER DOCUMENTATION OF THEIR WORK.**

The Kannada Documentalist will also record carefully and correctly the minutes of all the meetings and events that take place at the Training Centre of REDS. Proper files will be opened and maintained for differnt types of programmes and meetings.

PRODUCTION OF DOCUMENTS

The Kannada documentation in REDS till now has been inward documentation. By this we mean that the documentation task has been only collecting the reports that come from the field and preparing annual reports based on that. The only exception to this has been the hand-book on training prepared by Raj and the latest reports of AGMs 1991 and 1992 in book forms prepared by Jyothi. The model that Jyothi has set which is an outward documentation has to be replicated.

The Kannada Documentalist therefore, must from time to time bring out reading materials in the form of articles apart from Chiguru. At least two documents of 3 to 4 pages must be prepared and despatched to the sanghas for reading. These documents must be based on the current events or topics that will be of interest to the dalits, women and tribals.

PREPARING REPORTS

Apart from the monthly report of activities of the organisation and the report of the meetings and programmes in the centre the Kannada Documentalist will be responsible for the production of the following documents.

a. Half Yearly Report: A half yearly report of the activities must be prepared by the Kannada Documentalist. This report must have statistical data as well as descriptive report of the activities of the organisation. All the possible and relevant description of events that take place in the field and in the centre must be documented carefully and such a report must be brought out in the form of a typed, cyclostyled or printed book form as the Core Group may decide. This report must be made ready by the 15 th of July every year. The reporting period for this report will be from 01 January to 30 June of the year.

b. Annual Report: A detailed, descriptive and analytical Annual Report of the work of the organisation must be

brought out every year by the Kannada Documentalist. The model for such a reporting has been already set by the English Documentation. Based on this model the Kannada Annual Report will be brought out every year in the form of a book either cyclostyled or printed as the Core Group may decide. Such a report must come out by the 31 of January every year. The reporting period for this will be from 01 January to 31 December of every year.

CASE STUDIES

Every now and then some event of importance takes place in REDS. The event in question may be a struggle of the people, a programme organised, conflicts with different forces and personalities, positive and creative events in the fields or a negative experience in the organisation. Such events must be carefully followed and every detail must be collected so as to bring out case studies of such events. The major aim of this documentation will be to discover new insights in the work of REDS which will be used for further careful planning of its strategies and will be personal learnings for those who are involved in and with REDS.

It is difficult to prescribe any time frame for such a task. However, if the documentalist is keen on this many case studies can be produced every year.

04. TRAINING COORDINATOR

Eligibility:

- Must be a degree holder
- Must be fluent in Kannada and in English
- Must be proficient in the Participatory Training Methodology.

Experience:

- Must have had two years of experience in giving training.

Responsibility:

- He/She must plan, design, organise, facilitate, conduct and evaluate trainings in the context of REDS.

05. OFFICE SECRETARY**Eligibility:**

- Must be a graduate
- Must have done secretarial course
- Must possess knowledge of office practices
- Must have passed in Senior Typing both in English and in Kannada

Responsibility:

- Typing reports
- Office Correspondence
- Filing
- Communication with the Staff
- Telephone Operation
- Keeping Appointments
- Receiving Visitors

06. ADMINISTRATOR**Qualification:**

- Must be a graduate in Commerce

Experience:

- Must have a minimum of 3 years experience in administration either in REDS or outside REDS.
- Must have credential certificates from previous employer(s).

Responsibility:

- Keeping the regular accounts of the Organisation
- Must be responsible for the total financial administration of the Organisation.

- Must arrange for periodical and annual auditing of the Organisation's accounts.
- Must present the accounts of the organisation at every meeting of the Finance Committee and the District Committee.
- Must be responsible for the monitoring of the accounts at the Taluk level.
- Must be responsible for the material mobilisation for all the economic programmes of REDS.
- Must be responsible for the daily office administration.

07. THE COOK

Eligibility:

- Must have studied upto 7th Standard
- Must have good experience in cooking

Responsibility:

- Must cook food on time during trainings and other programmes of the organisation.
- Must keep the kitchen, the utensils and vessels clean.
- Must look after the staying guests of the Organisation.

08. THE DRIVERS

Eligibility:

- Must have done S S L C
- Must possess an appropriate driving licence
- Knowledge of mechanisms will be an advantage
- Must have driving experience of 3 years
- Must not be habitual drunkard
- Must not have any previous record of accident.

Responsibility:

- No overspeeding while driving
- No loading of passengers

- Availability according to requirements
- No personal use of the vehicles
- Must properly maintain the vehicle

09. THE ASSISTANTS

Eligibility:

- Must know to read and write
- Must have knowledge of gardening

Responsibility:

- To keep the Centre clean before the Office work begins.
- Must help in cooking when the Cook needs help
- Must look after the water arrangements of the Centre.
- Must look after the Household animals.
- Must look after the maintenance of furnitures at the Centre.
- Must make necessary arrangements of rooms for guests.

II. INTRODUCING TO THE ORGANISATION

There are two periods of introducing a new staff to the Organisation. The first one is before the interview and the second one is after the interview. The following aspects will be introduced before the interview:

- 01. Goals and Objectives**
- 02. History of REDS**
- 03. The Existing Programmes**
- 04. The Future Plans**

The following aspects will be introduced after the interview and after the selection of a candidate:

- 01. Systems and Structures of REDS**
- 02. The Personnel of REDS**
- 03. The Strategies of REDS**

The Process of Introduction

01. The Selection Committee
02. The Coordinators
03. Three Months systematic Introduction to the Organisation under the guidance of the Director.
04. Through the Magazines and General Reports of REDS.

III. TRAINING

After selection every staff member who has been taken into the organisation will have to undergo a training in REDS for a period of Nine Months. During this period the candidate will be placed in the Centre Based Training for a period of 90 days which will be distributed during the nine months and will be place in the Field Based Training for a period of 180 days.

The trainings in REDS will focus on the following three major aspects:

Development of Knowledge Base

Development of Skill Base

Development of Value Base

After the completion of this training period of Nine months with an initial probation period of three months there will be an evaluation of each candidate by the evaluation committee. The staff committee will study the evaluation report and submit its recommendations to the District Committee which will ultimate either confirm a staff in REDS or will ask the candidate to leave REDS.

During the training period the Training Coordinator will be directly responsible for the Trainee Staff.

No independent task outside the training context will be assigned to the trainee staff during the training period.

At the end of the training period irrespective of their being confirmed in REDS each candidate will be given a certificate of completion of the training.

During the training period the trainee staff will have no voting right in any forum of the organisation.

IV. STAFF TERMS AND CONDITIONS

01. Working Time

Field Staff: No regular time can be fixed. The field staff are to work according to the time of the people.

Centre Staff:-09.30 to 17.30 everyday

02. Leave of Absence

The Centre will observe a holiday on all Sundays except on those Sundays when programmes are organised by the field staff at the Centre.

The field staff must take a compulsory holiday on any one day of the week.

The following days will be observed as the official holidays in REDS:

01. New Year Day
02. Shankaranthi
03. Shivarathri
04. Ugadi-Sweet
05. Ugadi-Kara
06. Good Friday
07. Ramzan
08. Bakrid
09. Ganesha Chaturthi
10. " -do - "
11. Vijaya Dashami
12. Ayudapooja
13. Deepavali
14. Christmas

- 03. Casual Leave - 30 days in a year
- 04. Sick Leave - 10 days in a year
- 05. Maternity Leave - 90 days
- 06. Marriage Leave - 30 days
- 07. Special Leave - 10 days

(There will not be any allowance provided by REDS for the third child if any staff opts to have a third child.)

WHOM TO INFORM

Any staff can take a casual leave at a stretch for two weeks and not more than that.

For two days of absence from the field the Taluk Coordinator has to be informed in writing.

For more than two days of leave of absence from the field the District Coordinators of the respective wings have to be informed in writing and their written permission obtained.

For all long leaves lasting for more than two weeks the Taluk Committees and the District Committee has to be informed to make alternative arrangements in the field.

When a leave of absence for more than two days is sought the written information should reach the respective persons or Committees 6 days in advance.

The Centre staff must obtain all leave of absence from the Director.

V. FACILITIES

The Unit Centres

The House advance for the unit centres will be given from the office which the Unit Coordinator will return if and when he/she cancels the Centre. If he/she fails to do so the said

amount will be deducted from the salary of the concerned staff.

An amount of Rs 150/- can be fixed for a period of six months per unit to buy stationaries.

The question of a moped for the Unit Coordinator is not a welcome thing. However, the staff can discuss this directly with the representatives of the concerned Funding Agency when they visit REDS next time.

The Unit Work

Each full time staff will be the Coordinator for 8 to 12 villages which will form a Unit.

The Taluk assistants will in no way interfere with the decision making process of the Units. They can intervene in a Unit either at the behest of the Taluk coordinator or at the explicit request of the Unit Coordinator.

The Taluk Coordinator need not interfere in the decision making process at the Unit level. The Unit Coordinator will be solely responsible for all the decisions taken at the Unit level and the consequences of such decisions.

The Taluk Coordinator will be fully involved and will initiate all the taluk level common programmes.

At the Taluk level no decision can be made without the knowledge of the Taluk Coordinator.

Either the Taluk Coordinator or the Taluk assistant at the behest of the Taluk Coordinator can visit any village of any unit at any time within his/her taluk with or without prior notice to the Unit Coordinator.

Weekly plannings/reports from the Units should reach the Taluk Coordinator.

The monthly budget of the Units may directly come to the Finance Committee for consideration.

The following Chart will explaining the decision making process at all levels in REDS:

Organogram

REMARKS

01. The Taluk Coordinators will be given a City allowance of Rs 200/- per month.
02. The Administrator will be given a city allowance of Rs.300 per month.
03. The drivers of the van and the tractor will be entitled to the bata that the parties give.
04. The driver of the Jeep will be given a bata of Rs 20/- for every night stay outside Tumkur.
05. The District Coordinator will be given the official residence of the Organisation to stay.
06. The District Coordinator will be given a per diem allowance of Rs 500 per month.
07. The District Coordinator will be given the actual medical expenses subject to a maximum of Rs 3000/- per year.
08. Every year there will be an increase of 10% of the total salary for a maximum period of 10 years.

VI. RESIGNATION

Period of Notice:One Month advance notice

| | |
|------------|--|
| To Whom? | : To be submitted to the Staff Committee |
| Acceptance | : Final Decision by the Staff Committee |
| Allowances | : Actual dues and Gratuity |

Those who do not give advance notice and leave abruptly will get only their dues and not gratuity.

VII. RETIREMENT

| | |
|------------|---------------------|
| Age | : 60 years |
| Allowances | : Dues and Gratuity |

VIII. TERMINATION

Conditions for Termination:

- Absence from area without notice for more than 15 days at a stretch
- If Caught in Robbery or Cheating
- If found to be working against REDS and its objectives
- If the evaluation team decides about the inability to effectively work among the people
- If found to be womanising or the other way about for women staff
- Those who take an open stand against the Dalits.

Process for Termination:

- Show Cause notice by the Staff Committee to be replied within a period of 21 days.
- Suspension for a period decided expediently by the staff committee.
- During the suspension period half payment will be made.
- Termination to be decided by staff committee.
- Appeal to be made to the District Committee. The District Committee has the power to reconsider and revert a decision of the staff committee.

IX. COMPENSATION

Accidents:

Permanent Disability:

- 14 Months Salary + all the dues

Accident Relief:

- Actual Medical bills or 7 months salary whichever is less
- Leave for 3 months with salary

Conditions:

- Must have appropriate Driving Licence
- Accident must have occurred while on official duty
- At the time of accident must not have been under the influence of liquor
- Must not be an attempted suicide

Death:

- One year salary and dues to the nearest relative

X. RE-INTRODUCTION

Taking a staff back into the Organisation as staff is possible but under no circumstances will someone who has been terminated be re-introduced into REDS. Those who have left REDS on their own by resigning may be considered for re-introduction.

A re-introduction will be done by a 2/3 majority decision in the Staff Committee and by a 2/3 majority decision of the existing staff of REDS.

Once a staff is re-introduced he/she will have to start in REDS as new staff. All the policy matters that have been approved for the new staff will apply to them.

XI. EVALUATION

Regular evaluation of the work of the staff will be done once a year.

The professional team for evaluation set up in REDS will do it every year.

The methodology of evaluation will be designed by the evaluation team.

The following staff will come under the yearly evaluation:

- 01. Unit Coordinators**
- 02. Taluk Coordinator**
- 03. Documentalist**
- 04. Training Coordinator**
- 05. Administrator**
- 05. District Coordinator - Women's Wing**
- 06. District Coordinator - Men's Wing**

The evaluation report will be first submitted to the staff committee which will consider it and will present it to the District Committee with their recommendations.

XII. RECORDS

01. Personal Records:-

Application with Photo
Xerox copies of certificates. No originals.
References and credentials
Appointments-Terms and Conditions
Responsibilities and Functions

02. Reports:-

Monthly self assessment
Monthly report of work
Half yearly report of work
Annual report of work

03. Taluk Coordinator:-

Taluk Coordinator to prepare a monthly confidential report about each staff in his/her taluk.

The District coordinators for each wing will discuss it with the concerned persons if necessary and will prepare an assessment report.

There will be a central personal record about each staff at the office.

Evaluation reports about each staff to be maintained.

Weekly programme sheets and leave records to be maintained.

XIII. GENERAL POLICY MATTERS

01. The Candidates must be healthy and a medical check up will be done at the time of recruitment by a doctor appointed by REDS
02. In the recruitment of candidates priority will be given to Kannadigas.
03. Among them preference will be given to Women, Dalits and Tribals.
04. Preference will be given to those who have grown in the organisation.
05. Knowledge of Kannada is a must for all the categories of staff except the Centre staff. They must learn to read and write Kannada within the probation period.
06. Only Kannadigas will be taken as field staff.
07. The age of the staff should not be below 18 years and not above 35 year at the time of recruitment.

XIV. ORGANISATIONAL REPORTS

The following pattern will be generally followed for reporting of activities:

01. The Animators: They will submit their monthly report of activities to the Unit Coordinator and are not required to present their reports to any committee.

02. The Unit Coordinator: It is their responsibility to collect regular reports from the animators and part-time workers in their unit and prepare a comprehensive monthly report of activities of their unit. The monthly report must be statistical as well as descriptive. The following data and details must be available in every monthly report of the unit.

| | |
|-----------------------|----|
| No of Sanghas | :- |
| Sangha Meetings | :- |
| Attendance of Members | :- |
| Subjects Discussed | :- |
| No of Unit Comm.Meet | :- |
| Attendance | :- |
| No of Trainings | :- |
| Meetings attended by | |
| Unit Coordinator | :- |
| Unit Level | :- |
| Taluk Level | :- |
| District Level | :- |
| At the Centre | :- |

Descriptive Report of Programmes:

Men Organisation
 Women Organisation
 Youth Organisation
 Balavadis
 Cultural Programmes
 Special Programmes
 Struggles
 Networking with the Government

Positive and Negative Observations and Analysis of the month's programmes.

Any new research materials

Problems faced

Plans for the next month

The Unit Coordinator will prepare a detailed report to be given to the Taluk Coordinator. Besides this report the Unit Coordinator will prepare a summary monthly report of activities not exceeding two pages and will present the same to the Taluk Committee in their monthly meetings.

03. Taluk Coordinator: The Taluk Coordinator will collect the monthly reports from all the Unit Coordinators in his/her taluk and will prepare a comprehensive monthly report of

activities of the taluk and will present it in the District Committee. The report will be ultimately handed over to the District Coordinator of the Men's Wing.

The reports that he collects from the Unit Coordinators will be given to the Documentalist for publication in Chiguru and for filing at the Centre. Such reports must reach the concerned people by the 9th of every month.

The Taluk Coordinator will also prepare a monthly confidential report of the Unit and the Unit Coordinator every month to be submitted to the Coordinator of the respective wings.

04. Other Reports: The Taluk Coordinator with the Taluk Assistants will prepare a Half Yearly report of activities of the Taluk. Such a report should be submitted to the Director of REDS by the 15 th of July every year.

The Taluk Coordinator with the Taluk Assistants will prepare an Annual report of activities of the Taluk. Such a report should be submitted to the Director of REDS by the 31 st of January every year.

ANNEXURE 2

*Resource Utilization

(in rupees)

| Institutional | 1985 | 1986 | 1987 | 1988 | 1989 | 1990 | 1991 | 1992 | 1993 | 1994 |
|-------------------------------------|-----------------|--------------------|-------------------|-----------------|-----------------|-----------------|-------------------|-------------------|-------------------|--------------------|
| Recurring: | | | | | | | | | | |
| Rent | 9170 (2.81) | 5931 (1.03) | 4172 (0.99) | 5805 (1.30) | 9344 (1.22) | 24330 (1.40) | 10075 (0.43) | 13050 (0.52) | 4575 (0.18) | 9850 (0.20) |
| Electricity charge & Maintenance | — | 1235 (0.21) | 7424 (1.77) | 3630 (0.81) | 4354 (0.63) | 3893 (0.22) | 8034 (0.34) | 5852 (0.23) | 25615 (1.02) | 23083 (0.48) |
| Vehicle Maintenance | — | — | 13841 (3.30) | 41057 (9.22) | 30550 (3.99) | 69583 (4.01) | 108358 (4.66) | 182038 (7.30) | 255052 (10.21) | 173703 (3.64) |
| Bank Charges | — | — | 180 (0.04) | — | — | — | — | — | 24431 (0.97) | 30174 (0.63) |
| Building Maintenance | — | 2165 (0.37) | 13323 (3.18) | — | — | 25336 (1.46) | 16315 (0.70) | — | 18669 (0.74) | 13174 (0.27) |
| Depreciation | — | — | — | — | — | — | — | — | — | — |
| Capital: | | | | | | | | | | |
| Building | — | 721540 (125.65) | 122515 (29.26) | — | — | — | 21916 (0.94) | — | 72622 (2.90) | 1119558 (23.46) |
| Land | — | — | — | 22900 (5.14) | — | 64450 (3.72) | — | 4000 (0.16) | — | — |
| Sites | — | — | — | — | — | — | 85613 (3.68) | — | 140510 (5.62) | — |
| Vehicles | 16489 (5.05) | 1235 (0.21) | 100000 (0.23) | — | 48508 (6.34) | — | 232704 (10.01) | 499976 (20.05) | 42000 (1.68) | 4252546 (89.14) |
| Office Equipments | — | — | 119290 (28.48) | 36259 (8.14) | 19849 (2.59) | 2002 (0.11) | 156968 (6.75) | 25670 (1.02) | 60185 (2.41) | 188328 (3.94) |

| Community + Assets | 1985 | 1986 | 1987 | 1988 | 1989 | 1990 | 1991 | 1992 | 1993 | 1994 |
|--------------------|-----------------|------|------------------|-------------------|-----------------|-----------------|-------------------|---------------------|-------------------|--------------------|
| Houses | 18579 (5.69) | — | — | — | — | — | 298461 (12.84) | 2442287 (97.959) | 580694 (23.26) | — |
| Drought Relief | — | — | — | — | — | — | — | 48320 (1.93) | — | — |
| Ag.Dev. Centres | — | — | — | 129913 (29.18) | — | — | — | — | — | — |
| School Building | 2500 (0.76) | — | 61802 (14.76) | 92893 (20.86) | 61559 (8.05) | 18665 (1.07) | — | — | — | — |
| Training Centre | — | — | — | — | — | — | 85613 (3.68) | — | 72622 (2.90) | 1119558 (23.46) |
| Mini Water | — | — | — | — | — | — | — | 47372 (1.89) | 50717 (2.03) | — |
| Land Development | — | — | — | — | — | — | — | — | 130051 (5.20) | 8581 (0.17) |
| Staff Sites | — | — | — | — | — | — | — | — | — | — |

| Development Programme | 1985 | 1986 | 1987 | 1988 | 1989 | 1990 | 1991 | 1992 | 1993 | 1994 |
|-----------------------|-------|-----------------|-----------------|------------------|-----------------|-----------------|-------------------|--------------------|-------------------|------------------|
| Balawadi | — | — | 18570 (4.43) | 6211 (1.39) | 7625 (0.99) | 34282 (1.97) | 36965 (1.71) | 29130 (1.16) | 12400 (0.49) | 44625 (0.93) |
| Adult Education | — | — | 13570 (3.24) | 52148 (11.71) | 42290 (5.53) | 64689 (3.73) | 140440 (6.04) | 32620 (0.94) | 240 (0.009) | — |
| Disaster Relief | — | — | — | — | — | — | 31218 (1.34) | 48320 (1.93) | 31052 (1.24) | — |
| Raichur Project | — | — | — | — | — | — | — | 41238 (1.65) | — | 15609 (0.32) |
| Kushtagi Project | — | — | — | — | — | — | — | 57725 (2.31) | 5464 (0.21) | 83488 (1.75) |
| Drinking Water | — | — | — | — | — | — | — | 47372 (1.89) | 50717 (2.03) | — |
| Dry Land Devp. | — | — | — | — | — | — | — | 15565 (0.66) | 130051 (5.20) | 8581 (0.17) |
| Housing | 18579 | — | — | — | — | — | 298461 (12.84) | 2442287 (97.95) | 580694 (23.26) | 25000 (0.52) |
| Fair Price | — | 13100 (2.28) | — | — | — | — | — | — | — | — |
| General | — | 10361 (3.17) | 12744 (2.21) | 13592 (3.24) | 3889 (0.87) | 3980 (0.52) | — | — | — | — |
| Programmes | — | — | — | — | — | — | — | 104117 (4.17) | 124586 (4.99) | 144175 (3.02) |
| Cultural Programme | — | — | — | — | — | — | — | — | 39042 (1.56) | 10846 (0.22) |

| Trainings | 1985 | 1986 | 1987 | 1988 | 1989 | 1990 | 1991 | 1992 | 1993 | 1994 |
|--------------------------------------|-----------------|-----------------|------------------|-------------------|-----------------|-----------------|------------------|-----------------|-----------------|------------------|
| Training Expenses | 19153 (5.87) | 20708 (3.60) | 66728 (15.93) | 100663 (22.61) | 73277 (9.58) | 74314 (4.29) | 100137 (4.30) | 51718 (2.07) | 54584 (2.18) | 282423 (5.87) |
| Training Centre Maintenance | 3162 (0.96) | 2165 (0.37) | — | 16399 (4.35) | 14878 (1.94) | 7489 (0.43) | 24034 (1.03) | 30966 (1.24) | 24939 (1.99) | 31302 (0.65) |
| Guest & Resource persons expenses | — | — | 5995 (1.43) | 7258 (1.63) | 5789 (0.75) | 7763 (0.444) | 2836 (0.12) | 2912 (0.11) | 3784 (0.15) | 2578 (0.05) |
| Aúdio Visual | — | — | — | 12535 (2/81) | 170 (0.02) | — | 8042 (0.34) | 10064 (0.40) | 342 (0.01) | 185 (0.003) |
| News paper Library | 2444 (0.74) | 2774 (0.48) | 4664 (1.11) | 7831 (1.75) | 6644 (0.86) | 6545 (0.37) | 15565 (0.66) | 6223 (0.24) | 11407 (0.43) | 8104 (0.16) |

| Programme Facilitation | 1985 | 1986 | 1987 | 1988 | 1989 | 1990 | 1991 | 1992 | 1993 | 1994 |
|---------------------------|-----------------|-----------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| Travel | 6675 (2.04) | 6949 (1.21) | 18414 (4.39) | 32185 (7.23) | 20701 (2.70) | 28066 (1.62) | 29884 (1.28) | 44786 (1.79) | 49010 (1.96) | 39102 (0.81) |
| Postage/Telephone | 385 (0.11) | 7597 (1.32) | 2612 (0.62) | 6715 (1.50) | 8866 (1.15) | 5404 (0.31) | 15550 (0.66) | 25353 (1.01) | 19739 (0.79) | 24800 (0.51) |
| Printing/Stationery | 1507 (0.46) | 4143 (0.72) | 30148 (7.20) | 20297 (4.55) | 17260 (2.25) | 16512 (0.95) | 36038 (1.55) | 44003 (1.76) | 47800 (1.91) | 38459 (0.80) |
| Advertisement | — | — | — | — | — | 3320 (0.19) | 300 (0.01) | 4060 (0.16) | 4090 (0.16) | 195 (0.004) |
| Professional fee | — | — | 1000 (0.23) | 5000 (1.12) | 1750 (0.22) | 6627 (0.38) | 5137 (0.22) | 7883 (0.31) | 7700 (0.30) | 7409 (0.15) |
| Staff: | | | | | | | | | | |
| Salaries | 29605 (9.08) | 48305 (8.41) | 124619 (29.76) | 182811 (41.07) | 183739 (24.03) | 299280 (17.28) | 462169 (19.88) | 540265 (21.66) | 553425 (22.17) | 576477 (12.08) |
| Staff Welfare | — | — | — | — | — | 4700 (0.27) | 31718 (1.36) | 185562 (7.44) | 46165 (1.84) | 31952 (0.66) |
| Medical Expenses | — | — | 906 (0.21) | 6222 (1.39) | 4210 (0.55) | 2985 (0.17) | 9542 (0.41) | 2217 (0.08) | 33260 (1.33) | 25563 (0.53) |

THE DOCUMENTS OF REDS

1. Human Potential Development-Dalits

This document was written originally under the name REDS 2000 as a draft paper for discussion on the training plans of REDS visualising also the withdrawal strategies and strategies for enhancing a Movement of Dalits in Tumkur District. After many rounds of discussions with learned and experienced leaders of REDS this HPD-D document has been brought out as a hand book for the realisation of the Development Vision of REDS through Human Potential Development Programmes. Already the book has provoked many to reflect and it is hoped that many others will also use the book.

2. The Book On Participatory Training Methodology (PTM)

This is a book that explains vision and praxis of the Participatory Training Methodology. Just as Participatory Training strives to draw out and strengthen the latent knowledge, skill and value bases of the participants this book has drawn its content from the past experience of conducting such trainings. This will be useful for those who have developed participation as a life style. This book is priced at a subsidized rate of Rs. 30/-

3. English Newsletter

This is a regular feature of REDS for the benefit of the Non-Kannada friends of REDS.

4. Kannada - *Chiguru*

This is the Kannada News Letter of REDS for the benefit of the members of the Sanghas of REDS and for the Karnataka friends. This comes out regularly every month.

5. Power to the Powerless

The English document traces the history of REDS' operational strategy from the beginning till 1987. The Kannada book with the same name is a hand book for trainers of village people.

HPD-D, SALIENT FEATURES

- ✧ Will train 2500 young men and women in Tumkur District in the next 10-15 years
 - ✧ Each batch will have 30-40 participants
 - ✧ Will use Participatory Training Methodology as a Process and Content for the empowerment of participants
 - ✧ Total duration of HPD-D is 4 months with follow-up programmes
 - ✧ One Month for Field Based Training and Three Months for Centre Based Training
 - ✧ Each day of the Centre based Training is divided into four Streams taking into consideration the following:
 - a) Religio-Cultural-Spiritual Identity
 - b) Knowledge Identity
 - c) Personal/Emotional Identity
 - d) Skill Identity
 - ✧ **The three Main bases of HPD-D will be**
 - a) **Value Base**
 - b) **Knowledge base**
 - c) **Skill base**
 - ✧ Main focus of HPD-D is to facilitate the realisation and strengthening of the potential of the participants and making them into community resources
 - ✧ HPD-D will aim at the evolving of an alternative societal vision and a dalit paradigm of development by the participants themselves.
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